# The CHRISTIAN CENTURY

*Published Weekly*


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## Ossietzky:
## Martyr to Militarism

By Harold E. Fey


The Making of a New Dealer
By N. K. Perlow and Harold Coy

For a Modern Church Year
By Fred Winslow Adams

The Arrested Church
*An Editorial*

Wesley at Aldersgate
*An Editorial*


15 Cents a Copy • May 25, 1938 • Four Dollars a Year

## In This Issue

HAROLD E. FEY

is the executive secretary of the Fellowship of Reconciliation. He is the author of many articles, appearing in this and other periodicals, setting forth the pacifist position. He has served as the editor of *World Call,* Disciples of Christ missions publication, and as a missionary of that denomination in the Philippines.

FRED WINSLOW ADAMS

is the professor of worship in the Boston University school of theology. He is also minister emeritus of Trinity Methodist Church, Springfield, Mass., and chairman of the committee on the Christian year of the Federal Council of Churches.

BLANCHE CARRIER

is professor of religious education at Northwestern University. She is the author of a recent book, *Church Education for Family Life.*

LEE E. CANNON

is the professor of English at Hiram College.

HAROLD COY

has been a teacher at Commonwealth College, labor college at Mena, Ark. He investigated the strike situation in Harlan county, Ky., several years ago. He is now associated with the Federated Press, New York.

NAT K. PURLOW

who collaborates with Mr. Coy in the article published in this issue, is also with the Federated Press.

## Coming

The second article in the series on "The Pacifist Position Today" has been postponed until next week. It is by Prof. Georgia Harkness of Mount Holyoke College.


# The CHRISTIAN CENTURY

May 25, 1938

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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## Calendar of Coming Events

May 24, 25. Community Church Workers Biennial Conference, Community Church, Park Ridge, Ill.
May 25. General Assembly, United Presbyterian Church of North America, Cleveland, O.
May 25, 26. Congregational Conference of Colorado, Greeley.
May 26. Presbyterian Church in U. S. A., General Assembly, Philadelphia.
May 26. Utah Methodist Episcopal Annual Conference, Salt Lake City.
May 26-31. Northern Baptist Annual Convention, Municipal Auditorium, Milwaukee.
May 28-30. National Anti-War Congress, Rialto Theatre, Washington, D. C.
June 1. Baltimore Methodist Episcopal Annual Conference, St. Paul's Hagerstown, Md.
June 1. Southern New England Episcopal Annual Conference, S. Manchester, Mass.
June 1. New Mexico Methodist Episcopal Annual Conference, Las Vegas, N. M.
June 1-5. Nebraska Five-Years' Friends' Meeting, Central City.
June 2. Western-Norwegian-Danish Methodist Episcopal Annual Conference, San Pedro, Calif.
June 2. Reformed Church in America General Synod, Asbury Park, N. J.
June 3. Methodist World Service Mass Meeting, Arch Street Church, Philadelphia; Bishop E. G. Richardson, speaker.
June 3-12. Hollister Student Christian Association, Hollister, Mo.
June 5-7. Crozer Theological Seminary Commencement, Chester, Pa.
June 7. Reformed Church in the United States, Ohio Synod, Massillon.
June 7. Wyoming Methodist Episcopal Annual State Conference, Torrington.
June 7-12. Oregon Independent Friends' Yearly Meeting, Newburg.
June 7-17. Kansas Institute of International Relations, Bethel College, Newton.
June 7-17. Y.M.C.A. and Y.W.C.A. Student Conference, Estes Park, Colo.
June 8-15. Institute of International Affairs, University of Oklahoma, Norman.
June 9-15. Norwegian Lutheran Synod Convention, Mankato, Minn.
June 9-16. Y.M.C.A. and Y.W.C.A. Student Conference, King's Mountain, N. C.
June 9-18. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 9-18. Y.M.C.A. and Y.W.C.A. Student Conference, Blue Ridge, N. C.
June 10-22. National Cooperative Recreation Summer School, Hull House Camp, Waukegan, Ill.
June 12. Norway Friends' Yearly Meeting, Stavanger.
June 12-Sept. 11. Summer auditorium program, Ocean Grove, N. J.
June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.
June 13-15. Institute for Town and Country Clergy, College of Agriculture, Rutgers University, New Brunswick, N. J.
June 13-22. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.
June 14. Minnesota Methodist Episcopal Annual Conference, Owatonna.
June 14. Pacific Northwest Episcopal Conference, Aberdeen, S. D.
June 15. California Methodist Episcopal Church Annual Conference, Stockton.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, MAY 25, 1938 NUMBER 21

## EDITORIAL

SINCE the churches have furnished most of the organized opposition to the campaign to legalize gambling under the New York constitution which is now in the process of formation, it is natural that the promoters of that campaign have made acrimonious comment on the use of gambling devices as sources of revenue by many churches. These bingo and raffle chickens come home to roost on the gothic ridge of many a sacred edifice. Unfortunately, they have not the sense of homing pigeons and do not return to the church that reared them. But of course all churches look alike to the politician who, zealously pressing the cause of state lotteries, is annoyed to find that, while some churches give bingo parties, some churches are fighting the legalization of gambling. The general counsel for the National Conference on Legalizing Lotteries said: "If lottery laws were rigidly enforced, some highly respected citizens and countless clergymen would be in jail." And that is not a bad suggestion. Its adoption would clarify the situation by showing definitely what churches favor gambling and what churches do not. Meanwhile those churches and ministers who think it is all right to run a quiet game to supplement the voluntary offerings of the faithful, but would not like to see gambling run wide open all over town, may profitably consider on which side they are throwing the weight of their influence.

### Will New York Have A State Lottery?

### Fishing on Sunday

IT IS not surprising that newspapers in every part of the country gave front page space to the story of the young Methodist minister in Springfield, Vermont, who on the first day of the trout season, which fell this year on Sunday, decided that, for one day at least, fishing for men was not nearly so interesting or important as fishing for fish. The minister accordingly engaged a substitute for his pulpit, and with tackle and bait struck out for the river. No reporter with half a nose would have missed so delightful an item, especially when it is added that the minister's congregation, called together a week later to pass judgment on his desecration of the "Sabbath" and his negligence of duty, listened to his story and voted enthusiastic approval and support. Only the hardest of heart (or those who have never been initiated into the joys of fishing) will not be glad the congregation took so lenient and human a view of its pastor's offense. After all, even Simon Peter appears to have returned more than once to his nets. But what makes the incident most interesting is the striking way in which it calls attention to the passing among religious people of the old Sunday taboos. That a *Methodist* minister in *Vermont* even ten years ago should have gone fishing on Sunday is highly unlikely; that he should have missed church to do so is almost incredible; but that his church should have forgiven him for it is inconceivable. Whether we like it or not, whether it is a good thing or not, the old Puritan "Sabbath" is gone. There are few signs that it will ever return. And nobody seems very sorry.

### Utrecht Frames Constitution for World Council of Churches

SEVENTY-NINE delegates, members of twenty-nine communions but representing one hundred and thirty religious bodies in twenty countries, have just spent five days in conference at Utrecht to perpetuate the work of Oxford and Edinburgh by framing a constitution for one permanent World Council of Churches. These bare arithmetical facts but dimly suggest the importance of the event. The constitution as drafted will be referred to the several communions for their ratification, and for possible amendment. It provides for an assembly of 450 members to meet every five years, and a central committee of ninety, meeting annually. The functions of the council are to be these: "To carry out the work of the two world-wide movements for Faith and Order and for Life and Work; to facilitate common action by churches; to promote cooperation and study; to promote the growth of ecumenical consciousness in members of all churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements;

to call world conferences on specific subjects as the occasion may require, such conferences being empowered to publish their own findings." It will of course be understood that commitment to this program of concerted action involves no surrender of independence by any of the constituent churches. The action taken at Utrecht and to be taken, it is hoped, by the churches in ratifying this constitution and appointing representatives as it prescribes, is not the formation of a united church but the organization of a voluntary council of autonomous churches. Later and fuller reports will more completely disclose the spirit of the Utrecht conference and the details of its work. But what is now known is enough to justify singing, "Blest be the tie that binds," even if we cannot yet quite honestly sing, "We are not divided, all one body we."

## Help! Too Much Relief!

THE REPORT, given considerable prominence in the papers, that families on relief in Orangetown, New York, are so surfeited with federal foodstuffs that their children are using oranges for baseballs does more than call attention to an error in some relief administration office; it reminds one of the absurdity of our whole "system" of distribution—not of relief only, but of everything. The report is that the Federal Surplus Commodities Corporation has recently sent oranges, eggs, apples, rice and other commodities into the town in quantities which the 221 families on relief cannot possibly consume, with the result that local welfare officers after making the most liberal allotments are being left with large amounts of food on their hands and in danger of spoilage. Not only the consuming power of the poor but the storage facilities of the town have been exhausted and still the food comes —17,530 pounds of oranges as a three weeks' supply, 9,400 pounds of beans for a month, 3,900 pounds of butter in one shipment, 2,310 dozen of eggs in another. When one remembers the desperate need of food in other centers —notably just now Chicago and Cleveland—the mistake seems worse than absurd. Still, is it fair to expect reason and justice to characterize the distribution of relief in a society which year after year permits millions of its people to go undernourished, if not starving, while fruit of all kinds rots under the trees and grain stands unharvested in the fields—a society which actually pays its farmers not to produce commodities for the lack of which other millions of its people are slowly perishing? The incident of the oranges at Orangetown is more than a fact; it is a parable.

## Facts Win Over Principles At Geneva

SELDOM has there been a more dramatic presentation of the tension that perpetually arises between ideal justice and practical expediency than when the council of the League of Nations last week faced the question of recognizing the Italian conquest of Ethiopia. Haile Selassie, speaking in his own behalf, had every argument based on justice, international morality and the former declarations of the league against the recognition of conquests by war. Lord Halifax, speaking for Great Britain and with the recent British-Italian understanding to protect, could only reply that in the conflict between "devotion, unflinching but impractical, to some high purpose and the ideal of a practical victory for peace, the stronger claim is that of peace." It was quite evident that Lord Halifax was sensitive to this tension. He commented feelingly on the painful necessity of making such compromises of principle in "an imperfect world . . . a world so strangely composite of good and evil." He thought the league's former declaration of principle should stand, but it could not be applied in this case. As a matter of fact, Italy had conquered Ethiopia, and sooner or later that fact would have to be recognized. That sounds very sensible. But of course it reduces the lofty declaration of "principle" to the banality of a statement that conquest and annexation by force will not be recognized unless it succeeds. The Chinese representative was assured that the case of China was different from that of Ethiopia, because Japan has not overrun the whole of China. From which may be deduced the further conclusion that the more ruthless and complete a war of aggression is, the more readily the league will condone it. The actual outcome of this uncomfortable session at Geneva was a decision to leave each member government to decide for itself whether or not to recognize the Italian conquest. Only China, Russia, New Zealand and Bolivia opposed that action—none of which has much to fear from a European war. There is a rumor that the pope will crown Victor Emanuel as emperor, but that would be so unwise that it seems improbable.

## Great Britain and Mexico Tell Each Other

THE RECALL of ambassadors and the breaking off of diplomatic relations between two nations is usually a prelude to war; but it will not be so, one may be confident, between Mexico and Great Britain. These threatening gestures are merely incidental to the argument precipitated by Mexico's expropriation of oil properties. Payment has been promised, to be sure, but not on such terms or with such guarantees as would give the British government assurance of adequate compensation. It is an old British custom to employ the diplomatic—and, if necessary, the military and naval—resources of the empire for the protection of British commercial interests abroad. In the case of weak nations, the mere threat of "grave consequences" is often effective. The British note to Mexico was in the old tradition. It gave a crisp and critical survey of Mexico's financial commitments, both external and internal, beginning and ending with a sharp demand for payment of an overdue installment of 375,000 pesos for British losses arising from the revolution, and including reference to the obligations assumed for the nationalized railways, for agricultural lands and for expropriated oil properties. The tone of the note was not unlike that of a communication from the cashier of a bank to a class B debtor who has let his note run past its date of maturity. The Mexican reply, besides making rather pungent reference to some slight British delinquencies, such as its war debt to the United States, asserted Mexico's right and

capacity to handle its own oil question. A check was enclosed for the amount conceded to be due on the revolution claims. The opposition benches in the house of commons furnished all necessary criticism of the British government's tactics in this matter—the "bullying" of a weaker nation, the contrast between the drastic treatment of Mexico and complacency in regard to unpaid Italian accounts, and the inconsistency between the lofty tone regarding bills receivable from Mexico and bland indifference to bills payable to America. But no war will grow out of this, unless stupidity and stubbornness rise to unprecedented heights. And Mexico will control its own oil resources.

## Mr. Roosevelt and Mayor Hague

THE free speech issue in Jersey City could hardly be more clear. As Mr. Webber showed in his graphic article in The Christian Century last week, even members of Congress can no longer exercise their constitutional rights of free speech and free assemblage in Mayor Hague's bailiwick. But the thing that happened to keep Congressman O'Connell and Congressman Bernard from speaking on May 7 was only a culmination for a series of suppressions of civil rights which began more than a year ago. Mayor Hague himself summed up the whole issue when, in a newspaper interview, he said, "In Jersey City, I am the law!" The most disappointing feature of this destruction of constitutional liberties has been the absolute silence from the White House. Again and again Mr. Roosevelt has been appealed to, but he has insisted that the practices of Jersey City's mayor are a matter of concern to the citizens of Jersey City, but not to him. Mr. Roosevelt is wrong about this, sadly wrong. If he persists in turning a blind eye toward Mayor Hague's invasion of civil liberties, the President will persuade large numbers of his fellow citizens of the superficiality of his own devotion to liberalism. To be sure, Mayor Hague is a powerful figure in the inner circles of the Democratic party. His control of the vote of New Jersey makes him a dangerous man to cross. The political reasons which have induced the President to keep still about the Jersey City situation are not far to seek. But there is something more important than partisan advantage involved in Mayor Hague's policies. Mayor Hague is acting, overtly and constantly, to make a mockery of the constitutional bill of rights. He is leading as direct an assault upon democracy as Mussolini. For the President of the United States to let this sort of thing continue without protest is to betray his own oath to "preserve, protect and defend" the Constitution. If Mr. Roosevelt, for partisan reasons, continues to refuse to meet this issue, he will abdicate all claims to liberal leadership.

## Not a Crime But A Nuisance

JUDGE WALLACE of New York dismissed the indictments against anti-Semitic agitator Robert E. Edmondson who had been charged with libeling certain individuals and the Jewish religion in general. Mayor La Guardia had instigated the action against Mr. Edmondson. The "libels" against individuals were found to be not actionable. The important thing, however, was the decision of the court that, under existing laws, the defamation of a group as large as "all persons of the Jewish religion" cannot be punished by criminal prosecution for libel. Attorneys representing Jewish organizations, as well as the American Committee on Religious Rights of Minorities, the National Council of Women and the American Civil Liberties Union, filed briefs in support of this position. They argued, and the court agreed, that "it is of the utmost importance that there be, in a nation in which suffrage is granted to all adults, freedom of discussion and of criticism in religious and public affairs. The most effective restraint upon the abuse of that freedom is the good taste of the participants, or if that fail, as it often does, in the knowledge that defamatory and abusive attacks are self-defeating." The court expressed the opinion that the Edmondson publications mentioned in the indictment are "palpably the outpouring of a fanatical and bigoted mind." In the judgment of all parties concerned, except their author, they are false in fact and defamatory in substance. But even so, it was held that it would be contrary to the public interest, as well as beyond the scope of present laws, for the courts to impose penalties upon the utterance or publication of everything that it deems false. The specious dictum that "error has no rights" would have led to an opposite conclusion. It is reassuring to know that the right of free speech in this country is not limited, in the view of the courts, by the assumed right of any tribunal to see to it that nothing is spoken or published except what it deems true. The libel laws still stand as a sufficient protection for individuals.

## Japan Again Attacks In China

PASSAGE of another week has witnessed a sudden revival of Japan's aggressive efforts in China. In the north, heavy reinforcements have made possible a new major offensive in southern Shantung province. As we go to press, contradictory reports come from Chinese and Japanese sources as to the success of this new offensive. But it seems likely that the railway junction, Suchow, will fall into Japanese hands within a few days, and that with it will pass control of the Lung-hai railway. For reasons of "face," so vital in the Orient, this represents an important victory for the Japanese. It offsets the defeat suffered at Taierhchwang, and in the same locality where that defeat was inflicted. From a military point of view, however, the importance of the victory is not likely to prove large. It will, to be sure, close the gap which has existed between the Japanese occupied areas in the north and in the Yangtze valley. But to speak of the Lung-hai railway as "the life-line of China," as though its loss would prove a fatal blow, is ridiculous. China has no one life-line, and loss of the Lung-hai road will not prove of great moment in the guerrilla warfare which is coming to constitute the core of Chinese resistance in the north. At the same time that Japanese armies have been pushing toward Suchow, a combined naval and army attack has quickly brought

about Japanese capture of the southern port of Amoy. This probably means that Japan is now planning to push its area of occupation southward. Other ports, such as Foochow, Swatow, Ningpo and even Canton, are likely to be attacked by land and sea, and will probably be unable to put up a long resistance. However, such an extension of Japanese conquests to the ports of the south, while it may cut off the entry of munitions through Hongkong, will also expand Japan's problem of occupation. In the meantime, President Roosevelt has made another appeal to the American people for funds for the Red Cross to be used in the succoring of Chinese civilians. It is lamentable that the response to the Red Cross drive has thus far been so meager.

# Wesley at Aldersgate

TWO HUNDRED years ago, on May 24, 1738, an event took place in a meeting of a religious society in Aldersgate Street, London, which Lecky declared "forms an epoch in English history." The scene has been described times without number, but never better than in the words with which John Wesley first recorded it in his famous *Journal:*

> I think it was about five this morning that I opened my Testament on those words: "There are given unto us exceeding great and precious promises, even that ye shall be partakers of the divine nature." Just as I went out, I opened it again on those words: "Thou are not far from the kingdom of God."
>
> In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."
>
> In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.

The road by which John Wesley came to his Aldersgate Street heart-warming had been a long and rocky one. He was well past the flush of youth; the dreams of those days when he had first offered himself to the Christian ministry had faded into drab defeat. The "Holy Club" which he had founded at Oxford had not only failed to revive the religious life of that university, but it had actually contributed to the mental and moral undoing of some of its own members. His missionary service in Georgia had ended in ignominious flight. Worst of all, the sternly ascetic rule to which he had subjected himself, with its incessant fastings and prayers, had failed to bring relief from an inner torment which never left him. Almost hourly self-examination had convinced him of the inadequacy of his religious experience; he questioned his right to regard himself as a Christian.

Wesley had returned to England on February 1 from his melancholy American experience. Once back in London, he fell deeply under the influence of the Moravians with whom he had been in contact while in Georgia. One in particular, Peter Bohler, quickly established a profound ascendancy over the harried Anglican cleric. Bohler, a graduate of the University of Jena on his way to mission work in the Carolinas, preached with complete assurance the doctrines characteristic of German pietism. Wesley, recognizing his own lack of a cloudless faith, suggested to his Moravian mentor that in all honesty he should stop preaching. "By no means," Bohler replied. "Preach faith till you have it; and then, because you have it, you will preach it." Modern psychologists will testify to the worth of the advice.

Day by day a tremendous inner tension developed within Wesley. Such sermons as he was allowed to deliver in London pulpits testified to its presence, for he preached with such intensity that the comfortable city parsons bluntly told him he would not be invited to return. Labors among the condemned prisoners who were to be hanged at Tyburn Hill did little to relieve the inner strain. Bohler's departure for America early in May helped to bring matters to a crisis, for it left Wesley with no one on whom to lean. But on May 21 his ebullient brother, Charles, who had been passing through a somewhat similar spiritual crisis, responded with ardor to the suggestion of friends that he was "not far from the kingdom"; the next morning, as he wrote, he "waked under the protection of Christ, and gave himself up, body and soul, to him." Charles Wesley's conversion immediately expressed itself in the first of his famous hymns:

> Where shall my wondering soul begin?
> How shall I all to heaven aspire?
> A slave redeemed from death and sin,
> A brand plucked from eternal fire,
> How shall I equal triumphs raise
> Or sound my great Deliverer's praise?

Brooding on the startling change which had come over his brother and on the desperate longings within his own soul, something in John Wesley had to crack. At the Aldersgate Street meeting it did. In outward appearance, the occasion seems to have been anything but dramatic. We cannot be certain as to where the meeting was held, or as to what the "society" was which was in session. Wesley himself states that he had attended "very unwillingly." There was no preaching, no fiery exhortation. Just a little group of people, probably sitting in a small, secluded room, while the long London evening of late May darkened into night. "One"—surely one of the great unknowns of Christian history—"was reading Luther's preface to the Epistle to the Romans." And while that quiet reading of the familiar Reformation doctrine of justification by faith was in progress, suddenly some word, some phrase struck fire in the heart of that slender listener in the garb of an Anglican priest. Less than three weeks later Wesley was back at Oxford to preach before the university his famous sermon at St. Mary's from the text, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." The Wesleyan revival had started.

There has been a tendency to consider John Wesley's "conversion" in Aldersgate Street as the end of his

spiritual quest. It was there he found spiritual certainty and satisfaction; it was there that he received that "assurance" or "witness of the Spirit" which bulked so large in the Methodist vocabulary of a former day. In a sense this is true, but in another sense it is far from true. Wesley's own *Journal* offers sufficient proof that his period of soul-searching and inner frustration did not end with the warming of his heart. Indeed, the entry for the same famous day, May 24, 1738, states that after returning home the exalted young cleric "was much buffeted with temptations."

This period of inner stress and strain continued for almost a year, as frequent entries in the *Journal* testify. It reached its climax on January 4 of the following year when, in a passionate passage which should be read in its entirety, Wesley concluded: "Though I have given, and do give, all my goods to feed the poor, I am not a Christian. Though I have endured hardship, though I have in all things denied myself and taken up my cross, I am not a Christian. My works are nothing; my sufferings are nothing; I have not the fruits of the Spirit of Christ. Though I have constantly used all the means of grace for twenty years, I am not a Christian." Wesley's churchly biographers are not fond of this passage, but there it is in the *Journal*—and much more like it—almost a year after Aldersgate!

But suddenly, as readers of the *Journal* know, such expressions of spiritual despair cease. After this outburst early in 1739, this note never recurs in a career that was to last for 52 years longer. What happened? Why did this unhealthy self-examination, this morbid introspection come to such a sudden end? The answer seems to be simply that Wesley suddenly lost himself in service for others, in his mission, and he never had time to fall back into his former introversion. For in that early spring of 1739 George Whitefield, having raised congregations of thousands of brutalized miners on the hillsides near Bristol, sent for Wesley to come down from London to help him.

Leaving London took John Wesley out of the hot-house atmosphere of the Fetter Lane society into the open air. It proved the beginning of the marvelous ministry which was to carry him more than two hundred and fifty thousand miles over the roads—or what then passed for roads—of England, preaching on the average three times a day, and bearing administrative burdens beyond reckoning. No wonder that William T. Stead wrote of this once-tubercular little man as one who gave the impression of having a "marvelous body, with muscles of whipcord, and bones of steel, with lungs of leather, and the heart of a lion"!

The thing which needs to be noted about Wesley's relation to Aldersgate Street is that while he joyously acknowledged the part which it played as a turning-point in his life, he did not linger there. Later Methodists have sometimes failed to give sufficient attention to this fact. John Wesley did not settle down in the warm intimacy of that secluded Aldersgate room; he got out to the miners of Bristol. And it was that getting out which finally saved him, and saved the Methodist movement. Aldersgate Street was only a way station on Wesley's road to immortality.

For a time, even after Wesley had left Aldersgate Street in body, he remained there in spirit. For a number of years he and his brother Charles, remembering their own experience and seeing the evidences of sudden conversion among the sodden or brutalized masses to whom they were preaching, insisted that all their converts could enter the Methodist ranks only after passing through the same sort of sudden, dramatic crisis. In the case of many of the desperate men and women with whom the Wesleys had to deal, there was sound psychological reason to expect an experience of that cataclysmic nature. But as he grew older, Wesley's appreciation of the varieties of religious experience grew broader; he confided to one of his ministers his wonder that he and his brother had not been stoned for their stiff insistence on one mode of conversion in their younger days.

As his sympathies for other varieties of religious experience broadened, his reticence toward his own deepened. In later life, he could rarely be induced to say anything about it. While his Methodists were not slow to claim all manner of spiritual achievements, ranging up to "entire sanctification," Wesley never made any such claims for himself. Once when his intimate, Samuel Bradburn, pressed him for a testimony as to his spiritual experience, Wesley shyly answered that it was most nearly suggested by the lines of one of his brother's hymns: "O thou, who camest from above." Beyond that, he would not commit himself. Many entries in his *Journal,* together with the minutes of his conferences, show with what reserve—and indeed skepticism—he regarded the extravagant spiritual claims of many of his followers.

The significance of Wesley's Aldersgate experience is lost unless it is seen as the introduction to that half-century of gigantic ministry which followed it. And the more closely that ministry is studied the more clearly it appears that the religion which Wesley preached for the salvation of a stagnant England was a religion which was to be judged by its issuance in ethical conduct, a religion which was to be recognized by its catholicity of spirit. More and more as the years passed did Wesley free himself from the Moravian or Lutheran emphasis on doctrine; more and more did his tests for fellowship simplify toward his final expansive invitation: "Is thy heart as mine? Then give me thy hand!" When one recalls the religious outlook of his day, it is nothing less than amazing to remember that he set before his followers as patterns Roman Catholic saints, Unitarians and even Greek and Roman pagans.

This catholicity is nowhere better revealed than in the account which Wesley gives of a sermon which he preached in Glasgow two years before his death. Facing a congregation of theologically-minded Scots, he tells us, "I subjoined a short account of Methodism. . . . There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look all around you. You cannot be admitted into the church, or society, of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think, and let think! Neither do they impose any particular mode of

worship on your former manner, be it what it may. Now, I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the apostles. Here is our glorying."

If Wesley could return this week to mingle in the celebrations of his Aldersgate Street experience which "the people called Methodists" will hold on every continent, would he recognize the various churches which make up world Methodism as his own offspring? Yes, we think he would. Here and there he might discover instances of a stiff and self-centered institutionalism which he would disown. But the desire for effective organization, the emphasis on the ethical character of religion, the subordination of doctrine to action for the common good, and most of all the readiness to break down bars of separation and to hasten the day of Christian union—these things Wesley would acknowledge as in accord with his own spirit. He would see, too, in the enormous size of the Wesleyan congregations now scattered about the earth a magnificent weapon with which to assault the world's strongholds of evil. But if, at this time of celebration, some new Wesley should enter some new Aldersgate Street room and have his heart strangely warmed, would this Methodism show itself ready to respond to the new leadership? Or would the record written by today's Methodism bear a strange and saddening likeness to the record written by the Anglicanism of two hundred years ago?

# The Arrested Church

IN A previous editorial in these pages ("In a Time of Waiting," April 27, 1938), attention was called to the fact that the Christian church has come upon a time when specific action, action of the programmatic kind, in the social order has been largely checked. This is due, it was said, to the fact that the social order no longer provides a stable framework within which specific programs of action command the kind of devotion which the church, as church, is competent to offer.

We wish to return to this theme at this time, in the hope of presenting the situation in somewhat more concrete terms. The church faces an objective situation which tends strongly to inhibit its impulses of social action. It is hardly an exaggeration to say that the social order has got out of the church's direct and immediate reach. The forces which are now in conflict in the secular scene are of such a nature that the kind of church we have inherited from the past is unable to take hold at specific points and work in a practical way for the achievement of specific ends.

This was not true until very recent years. Our American churches have been characterized by their devotion to great causes. They have accepted the challenge to justify their existence by their fruits—and "fruits" have been conceived in terms of moral causes and programs of reform and progress. So long as the essential structure of the social order was relatively stable, so that specific gains could be conserved and cumulatively enhanced, this devotion to "causes" rightly enough engaged the resources of the churches. Though there was always a peril in such activism—in this case the peril of superficial secularism at the cost of spiritual depth—the peril is no more inherent in this course than in any other.

The church will never find a course of action, or a condition of being, which is not beset with peril. It will always move from one position to another only to find that its new position is insecure and in the end untenable. That is the fate which all things human must expect. Life is like that. It moves from one untenable position to another which in time it finds to be also untenable. We have here no continuing city—no final system of thought, no sure program of action, no absolute condition of being, in which we may hope to rest permanently secure.

The Christian church has come upon a time when it must reconsider its essential and dominant function. Is it social action? Is it devotion to specific causes? Is it the gearing in of its organizational resources with the resources of secular idealism in order to accomplish certain ethical ends in the social order? In her presidential address at the Y. W. C. A. biennial convention recently held in Columbus, Ohio, Mrs. Austin L. Kimball put the situation in words of extraordinary clearness. "This is not an easy time," she said, "to be a Christian. We are faced with the problem of putting Christianity into practice in an age characterized by a meaninglessness that is terrifying, by an insecurity that breeds fear and drives us to unreasoning action when the securities we set up for ourselves prove so very vulnerable."

By "securities," Mrs. Kimball no doubt means what we mean by the "presuppositions" of social action. Action of any kind presupposes some stable *pou sto* upon which Archimedes can stand to operate his lever. Not in centuries has the social order presented itself as so lacking in secure presuppositions upon which moral idealism may proceed. Up to very recent years the social scene seemed to invite the church to come forth and work at specific programs for the welfare and progress of humanity. Things were to be done of whose value there could be no doubt. Great causes loomed up on every side—how could the church withhold its peculiar resources from their support?

But the picture has changed. These causes do not now command the hearty and uncritical devotion which the church formerly recognized as its duty, however slow it may have been in performing it. This is not because the church's moral impulse has been weakened; it is because the causes themselves have become blurred, and the mind of the church does not see clearly where its duty lies. To see that this is so we have only to examine the three main fields within which the church's most inspiring social effort has been directed in the past.

Here, to begin with, was the cause of world peace. For a decade and a half following the World War, the peace movement enlisted from the church a devotion that was becoming profoundly religious. Peace was getting to be almost an integral part of the church's creed. This devotion was focused directly upon specific programs of international action. There were shadings of opinion in church circles about the League of Nations, the World Court, the Kellogg Pact, but church action was possible because it was assumed that the nations really wanted peace and had

it in their power to erect a world order from which war would be effectually banned. Nations were conceived as relatively stable and trustworthy entities, amenable to the constraint of moral ideals and competent to realize these ideals if they were supported by strong popular mandate. The resources of the church were put behind these programs of peace. This form of social action seemed to be an inescapable duty, and the churches of the United States and Great Britain rose to it with steadily increasing zeal.

But the scene has changed, radically and incredibly. The presuppositions of the peace movement have become untenable. The structure of peace, erected during the immediate postwar years, is now seen to be hardly more than a house of cards. The presuppositions upon which it was reared have dissolved. The nations are not now acting within the framework of an idealistic system, nor do they even pretend so to act. The forces which have been released in the international field have made moral principles inapplicable and impotent. National policies are now determined by an undisguised "realism," which means opportunism. The question which the nations are asking is not, How can we banish war from the world? but, How can we stave off war for a few months, or a year, or at least until we are in a better position to win it if it comes?

Manifestly the church, as church, has no direct contribution in terms of programmatic action to make to such an international scene.

Likewise with respect to the economic scene. In less than a decade the whole face of the economic problem has changed. Before this period the conscience of the church was coming more and more alive to its responsibility to participate in the reform of the economic order by direct action on behalf of specific programs. After the days of Rauschenbusch and Gladden and Maurice, the principle of competition inherent in capitalism found in the Christian conscience its most vigorous condemnation. The alternative to the prevailing system was cooperation or collectivism. This ideal was felt to be so plainly akin to the ethics of Christianity that it could be preached, and was preached, in pulpits of all sorts of churches—not merely those in which the working classes predominated, but in those where capitalists and employers exercised controlling influence. It is true that the cause of economic reform never reached such a stage of specific action on the part of the church as did the peace movement, but the church was increasingly responsive and its prophets of a new economic order were increasingly bold.

All this has changed. The naive idealism which offered a collective economy as the Christian alternative to the ills of capitalism is not so sure of itself as it once was. The experience of Russia on a grand scale, and that of the United States and other countries in terms of cautious experimentation, have provided no convincing demonstration of a new economic system to which the church can give itself with religious devotion. As in the international field, so in the economic, forces and realities have emerged which carry the economic order beyond the reach of specific action by the church, as church. The idealistic and optimistic presuppositions upon which the church was increasingly ready to express itself in direct action have crumbled.

More and more the economic order presents itself as the scene of a mighty struggle for power, a struggle for the preservation of privilege against the demands of the less privileged. That righteousness and unrighteousness, justice and injustice, are involved in this struggle is, of course, plain to every honest mind, and even more to the conscience of the church. But that there has yet emerged a program for implementing the cause of righteousness and justice, which the church may adopt as its program of social action in the economic sphere, will hardly be asserted by anyone who knows, on the one hand, the nature of the forces engaged in the struggle and, on the other, the nature of the church as church.

When we turn toward the political field the situation does, indeed, present a different aspect. Here the outstanding phenomenon is the rise of the totalitarian state, demanding the transformation of the church into a cultural or spiritual arm of the state. Plainly here is a threat which, if it is not met with action, and decisive action, by the church, will lead to the annihilation of Christianity. The confusion and relativity which obtain in the international and economic spheres do not obtain in the political sphere, at least in respect to this fundamental question of the status of both church and state in the social order. By asserting the claim to control the whole cultural and spiritual life of the nation, the state comes into direct conflict with the church. The church not only claims independence for itself but has made itself, in Protestant lands especially, the champion and protector of the people's liberties—in thought, in worship, in art, in education, in government.

But the sudden emergence of this acute and threatening issue finds the church unready to act, save negatively. It can act in terms of resistance to the actual invasion of its prerogatives by the state. But great masses of its people have no understanding of the issues involved, and the number who will withstand political totalitarianism or would even recognize the signs of its coming is tragically small.

It must be borne in mind that the resistant church in Germany is but a small fraction of German Protestantism. What would happen in the United States if an analogous situation emerged here? It is hard to say. The quietistic character of German Protestantism has made it an easy mark for totalitarian attack. In American Christianity this would perhaps be offset by the more activistic habit of our churches. Also, the established connection of the German church with the state is a weakening factor in comparison with the American system of separation from the state. It would be, we might suppose, more difficult for the state to take control of such a church than of one which has always derived its material support from the political treasury and has formed the habit of uncritically exalting the state and strengthening its morale in every crisis.

On the other hand, German Protestantism has been schooled and disciplined in the basic and structural convictions of the Christian faith—the Holy Scripture, the great creeds, the poetry, history and hymnody of Christianity—to a degree quite unknown in American Protestantism. The furniture of the mind of the average American churchman is thoroughly secular. Religious

education has long been defunct among us, in family, school and church, with the result that it is only a rare layman and a minority of the clergy who think at all in terms of a Christian ideology. The cohesive bond which holds our churches together is not so much the heritage of faith as it is local associations, practical morality and social respectability.

Against a church of this sort an invasion of political totalitarianism would meet with little more resistance than it would find in a Rotary club. Thus, in the political sphere, though the scene invites aggressive social action by the church, action of a programmatic nature, it would be a mistake to count too confidently upon the competence of the church to withstand Anti-Christ or even to recognize him when he appears.

Many readers of this analysis will assume that it is being presented in a mood of defeatism or pessimism. Nothing could be farther from the truth. Others will assume that it leads straight to some "escape" theology, to an apologetic for the withdrawal of the church from the secular scene into an esoteric existence of its own. No such inference is warranted. Underlying the analysis and behind the changed foreground in which the secular scene presents itself is the unshaken conviction that the Christian church is responsible for the saving of civilization. Our words imply no abandonment of the social gospel but, on the contrary, a reaffirmation of the social gospel on a level which makes the prevailing conception of the social gospel seem like dilettantism.

Here we may quote further from Mrs. Kimball's penetrating address. In discussing what she calls "the new orthodoxy," she says: "We have looked at it through the eyes and brains of some of our leading theologians and have been fearful that it might turn into a religion of escape. As we understand it more fully, we recognize it as a fresh dynamic that can make our social ideals come true in a way that the liberalism of the past quarter century has not been successful in doing."

In our previous editorial, referred to at the outset of this, a promise was appended at the end to take up the question of what the church can *do* in this time of arrested activity. That promise will be redeemed at another time.

# On Emptying Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember the story of the learned divine who used to say: "Well, I have emptied two meeting-houses, and by the help of Providence I think I see my way, if I am spared, to empty a third"?

But before we make up our minds about this pious aspiration, we ought to know a little more about the nature of the gifts so exercised. Churches may be emptied for many reasons. It may be that the preacher is a fearless prophet who does not spare his people's feelings. Or it may be that he is simply dull; and you will agree that it is a cardinal sin in the pulpit to be without the power of awakening listeners and keeping them awake. It may be a bad thing that a church should be emptied; it may also be a good thing if the occupants of the church are silencing the voice of the Spirit.

There was a church once of which it was said locally that it would never prosper till there had been some "influential funerals."

We ought certainly to know more of that learned brother, for he was a man of learning, who had this for his achievement. It would not have been sufficient to say on the tablet which recorded his ministry in the third and last of these churches:

Here lies————
A faithful minister,
Who emptied three churches.

We want to know more. There is no virtue in the fact that a church is empty, just as there is no virtue in the fact, taken by itself, that a book is not read. We have a right to know *why* a book is not read, and *why* people do not go to such and such a church. The book *may* be a masterpiece and the preacher a genius. And on the other hand it and he may not.

A best-seller may be a poor book, but it is not known to be poor *because* it is a best-seller. A crowded church may be a sign that a soothsayer is in the pulpit, or on the other hand, that a great soul is there. So to empty a church may be to disperse a company of idle curiosity-seekers, the gulls of cheap rhetoric. Or it may be to rob the world of a community of seekers and saints. It all depends.

I know many preachers, but I do not know one who would *prefer* to preach to an empty church. I suspect that the man who professed a preference for such a church would be classed with the writer who issued a book in the hope that few people will buy it.

The difference here between a good man and a bad can be found in the *relative value* attached to numbers. A preacher cannot undertake to be attractive at the expense of being—shall we say?—accommodating. So far as he is a true preacher, he must want as many as possible to hear his word, but he must say what he believes to be the Divine Word, though many or few will hear him. I like to think that the old divine was a faithful soul who would not trim his teaching to any gusts of doctrine which might be playing in his time, and who knew that such truth as he had to utter would make the hearers of his day so uncomfortable that they would go elsewhere.

But on the whole I am inclined to trust more than some do the judgment of great assemblies. They do know by a kind of instinct when the preacher has this quite definite and distinct gift of opening up lines of communication rapidly and effectively. They know the man who can ring the bell within them.

Two divines were once waiting to enter an assembly when they heard a storm of applause. One said: "I wonder what fallacy that was." The other took him to task and rebuked him for his lack of trust in his brethren. There are times in which I have felt like each of these men. But on the whole I lean in my calmer moments to the faith that, given a fair time for considering its verdict, the multitude will not be deceived.

Ever yours from the pew,
QUINTUS QUIZ.

# For a Modern Church Year

By Fred Winslow Adams

HOWEVER a planned economy may turn out for the state, the church is awakening to the fact that a planned year is a real aid to spiritual life. There is an increasing revulsion among discerning pastors from hit or miss preaching, hit or miss worship and hit or miss ordering of the events of a church year.

The Jewish church in which Jesus grew up centered its worship in historic festivals such as the Sabbath, Passover, Pentecost and Tabernacles. Gradually but inevitably the traditions of Moses were either submerged or sublimated into the traditions of Christ. Christian worship soon provided its own dramatic festivals, such as the First Day or Sunday, Easter, Whitsunday, Christmas Day and the Epiphany, together with the frequent celebration of the Lord's Supper. By the sixth century the preparation for Easter had become a fully developed Lententide and the preparation for Christmas an Advent season. Thus early in its history the undivided Christian church had its changing rhythms of dramatized festival days—Christmas, Epiphany, Lent, Easter, Pentecost and Advent. Lent was by then a fully developed forty day season plus six Sundays. Advent originated in Gaul in the sixth century as a season with four Sundays, although the practice of beginning the Christian year with Advent, instead of on December 25, was not put into effect until the thirteenth century. Other festival days gradually developed into Octaves and Seasons.

### *Protestantism and Festival Days*

Many accretions have grown up around this year, but the great festivals summarizing, memorializing and dramatizing Christian history, doctrine and worship, still retain their vital appeal. This historic year, in its simpler form, the Protestant church might well reclaim.

Protestantism has suffered from a failure to dramatize the cardinal events in Christ's life. Any general religious celebration of Christmas by the Protestant church in this country is little more than a century old, and our great Easter Day observance is even more recent. How far we have come may be seen when we recall that in 1664 the English Parliament forbade the observance of all holy days, and appointed a solemn fast to be held on Christmas Day, decrying any other observance of Christmas because of its allegedly heathen origin. And in the early days of the Pilgrim fathers at Plymouth, "work as usual" was prescribed for Christmas Day. Charles Reynolds Brown says in his autobiography that if he had known beforehand the consternation that would be aroused by an innovation of his in a Good Friday and Easter service in a New England Congregational church in the 'nineties, he would never have dared go ahead with it. Charles Morris Addison told me that when he was rector of an Episcopal church in Stamford, Connecticut, a neighboring minister made a protest against the special observance of Christ's nativity by preaching Christmas Sunday on the Crucifixion!

Today Christmas and Easter are not only taken for granted, but they have become two of the most dramatic and spiritually powerful Sundays in the whole year. The adoption of the historic church year in our Protestant churches would mean more careful education and spiritual preparation for these days through the observance of Advent and Lent, and the observance as well of the Epiphany, which is the manifestation of the spirit of Jesus to the world, and the Pentecost (Whitsunday), which commemorates the descent of the Holy Spirit in the birth of the Christian church. How strange for any considerable part of the Christian fellowship to neglect the celebration of those natal days and great events that most clearly mark its spiritual progress!

### *Federal Council Proposal*

The Federal Council of the Churches of Christ in America has recently issued a small pamphlet on "The Christian Year—a Suggestive Guide for the Worship of the Church." This is the result of a two years' study by a special committee acting under the aegis of the council's committee on worship. Its findings point the way to conserving spiritual values by a united church observance of the great festival days and seasons of the Christian year. The adoption of this ancient historic year, still in use in all Greek, Roman, Lutheran and Anglican churches, does not imply that it shall be adopted in the entirety of either medieval or present-day practice, but rather that it shall be adopted in principle and in conformity to contemporary thought and denominational traditions.

We often hear the complaint that religion is not vitally related to life. That is one failing which the use of the Christian year would help to correct. How can religion become more vitally related to life than by relating the tempo of its organized life to our Lord himself, connecting the church's days, times and seasons to his life, his teaching and the emergence and mission of his church? It seems strange that the present effort of the committee on worship of the Federal Council to make definite changes in the Christian year is the first such attempt in six hundred years. The changes suggested by the committee are, however, tentative, and criticism is coveted from all churches making experimentation.

### *Changes in the Ancient Church Calendar*

The vital changes proposed may be summed up under five headings.

1. It is proposed to divide the church year into two equal parts of six months each. The first half covers the life of Christ from Advent to Ascension. The second half begins with Pentecost (Whitsunday) and continues to Thanksgiving, with emphasis on the church and coming of the kingdom. The historic year runs from Advent to Pentecost crowning the life of Christ with the pouring forth on the church of the baptism of the Holy Spirit. The rest of the year, without any definite goal, is called

in the Catholic calendar, "Sundays after Pentecost," and in the Lutheran and Anglican, "Sundays after Trinity." The Federal Council proposal makes the implications of both halves of the year equally specific, the one stressing the life of Christ and the other the expansion of his church.

2. It is proposed to add a new season to the year to be called Kingdomtide. According to this plan the Sunday after Trinity will be known as the First Sunday in Kingdomtide, and the Sundays which follow will be termed Sundays in Kingdomtide. This season will stress the church in action moving toward its supreme goal, inspired by the prayer given by our Lord, "Thy kingdom come."

This innovation is already under fire. It has been adopted tentatively for the very purpose of fomenting discussion. It is well to recall that from Advent to Pentecost all our seasons date back to the sixth century, and that Trinity as a Sunday was authorized as late as the fourteenth century, and never adopted by the Greek Church. As the calendar was originally developed to give expression to the worship experiences of a growing church, it seems most natural and fitting that such a suggestion as this new season carries should have originated in America where, more than in other places, the church has emphasized its hope for the establishment of the Kingdom of God on earth. Many Episcopalians have long felt that "Trinity" was a misnomer for the long season after Pentecost and that the Anglican Church would have done better if it had preserved the original terminology of "Sundays after Pentecost." The Roman calendar at one time increased the octave of Pentecost to a season of some twelve Sundays, and then followed with "Sundays after the Apostles," and "Sundays after the Martyrs." There might be advantage in extending the Pentecost (Whitsuntide) season to September and beginning Kingdomtide with the first Sunday in September to run until Advent. In any case, I feel that Kingdomtide has an appeal to the imagination and an implication for the church in the twentieth century that should not be ignored.

*Omissions and Additions*

3. Certain omissions are proposed. Most of the accretions to the calendar, such as Fast Day, Saints and Martyrs Day, Red and Black Letter Days, Vigils, Rogations and Ember Days have been omitted, as they apply more particularly to Roman, Lutheran and Anglican usage. Nevertheless, there probably should be developed a calendar remembering the names of outstanding saints and moral leaders whose birthdays could be noted, just as we in this country observe the anniversaries of Washington, Lincoln and Lee. The three pre-Lenten Sundays called Septuagesima, Sexagesima and Quinquagesima, are among the omissions. They originally acquired color as days for war-time supplication following the invasion of Rome by the Lombards in 568, but have no special significance for us today. To replace them, three days are added to the Epiphany season.

The calendar as revised will always have, as does the historic year, four Sundays in Advent, two in Christmastide, six in Lent, seven in Eastertide and two in Whitsuntide. But Epiphany and Kingdomtide will be variable; Epiphany having from four to nine Sundays and Kingdomtide from twenty-two to twenty-nine, depending on the date of Easter. This awkward variability will be done away with if the League of Nations finally adopts the proposed world calendar. Then, if April 8 is selected for Easter, it will always fall on Sunday. Epiphany in that case would always have seven Sundays and Kingdomtide twenty-four.

*New Festivals*

4. Changes are suggested by adding to the calendar certain new festival Sundays. This contemplates the recognition of days outside the life of Christ, but significant for our own time. Among these new claimants are the Sunday before Thanksgiving Day, Bible Sunday, Peace Sunday, Children's Day, Nature Day, the Festival of the Christian Home (Mother's Day), Race Relations and Brotherhood Days and several others. Many of these may or may not survive, but if the Federal Council becomes a clearing house to prevent the calendar from being overcrowded and also for placing such Sundays in proper relation to their most appropriate season, it will perform a much needed function.

5. It is proposed that a new Lectionary be prepared. A new Lectionary and Psalter is much needed. The committee on the Christian year, made up of representatives of nine different denominations, is now engaged on this task and is eager for suggestions from those interested.

In The Christian Century for February 19, 1937, Clarence Seidenspinner had an interpretation of the Christian year in an article headed "Toward a Modern Worship." This was very much in accord with what the Federal Council is attempting, as will be seen by comparing Mr. Seidenspinner's suggested arrangement with the following digest:

THE HISTORIC YEAR IN THE LIFE OF TODAY

(A guide for worship and preaching through the year.)

*First Division.* Advent to Ascension Day. Our Lord's Incarnation and ministry.

1. Advent. Season of expectancy (four Sundays). Advent begins the Christian year as January does the civil year. Background in law, prophecy and expectancy of the Messiah. Expectancy in the ever-recurring need for building a new world.

2. Christmas. Season of nativity (two Sundays). Background in the wonder of the Incarnation. Our Lord's birth the supreme factor and hope in the redemption of the world. "Peace on earth, good will to men" a new challenge to every age.

3. Epiphany. Season of the evangel. From four to nine Sundays depending on the date of Easter. Manifesting of Jesus' spirit and power to the whole world. A totalitarian Christ. Emphasis on missionary zeal for rebuilding the new world.

4. Lent. Season of renewal (six Sundays). Spiritual renewal should have the gladness of the springtime from which Lent gets its name. An ideal season for self-discipline and attainment, for evangelism, and for instructing candidates for baptism and confirmation.

Ash Wednesday, the door to renewal through penitence, prayer and rededication.

Holy Week, the passion and triumph of our Lord; our place in redemptive living.

5. Eastertide. Season of the victorious Christ (seven Sun-

days). Historical and doctrinal implications of the resurrection. A joyous festival for family life and triumphant living.

Easter Day. Learning to live forever.

Ascension Day (forty days after Easter). Our Lord's ascension and exaltation in the life and work of our day.

*Second Division.* Pentecost (Whitsunday) to Advent. Emergence of the church and coming of the kingdom.

6. Pentecost or Whitsuntide (two Sundays). Anniversary of the birth of the Christian Church, through the baptism of the Holy Spirit.

Pentecost or Whitsunday, Ecumenical Sunday. The church "one in faith, one in hope, one in charity."

Trinity Sunday. Completing the octave of Pentecost. The doctrine of the trinity, the essence of all social progress.

7. *Kingdomtide.* Season of church and kingdom loyalties, twenty-two to twenty-seven Sundays, depending on Easter. The pulpit has its largest range and freedom here. The first half of the season might stress the reign of Christ through the Holy Spirit in the development of personal righteousness and freedom, and the second half the reign of Christ through the Holy Spirit in its ethical and social applications, carried into every avenue of experience, individual, family, community, industrial, national, international and interracial, for the building of the beloved community. Some of the newer festival Sundays come within Kingdomtide such as Children's Day, Nature Sunday, Reformation Day, All Saints, Universal Peace and Thanksgiving Sundays. Triumphal music and songs of praise should conclude the year and foreshadow Advent.

This Christian year if finally adopted and faithfully used by evangelical Protestantism will tend to save the pulpit from a one-sided and inadequate presentation of the Christian message, will give better guidance to public worship, and present an invaluable training to youth. Dr. Howard Chandler Robbins sees in this revision an open door to the most fruitful experimentation to be undertaken since the Reformers overhauled the Roman and Sarum missals four hundred years ago. Dr. Robbins says: "The new light which would come to the church of Christ in America from an intelligent and faithful study and following of God's Word in the orderly sequence of the Christian year might prove to be the light to point their way to ultimate unity."

# Martyr to Militarism

By Harold E. Fey

DEAD in Germany is the civilian ideal and dead at last is its greatest defender. Carl von Ossietzky, the only pacifist ever to receive the full Nobel peace prize, won freedom after six years of imprisonment and unbelievable suffering by dying on May 4 in Berlin. Forty-eight years of age, he had for twenty years lived to champion civil as against military virtues, the civilian as opposed to the military state. When he died in the forced confinement which the nazi government ironically called a hospital, Carl von Ossietzky entered into immortality as one of the greatest modern martyrs in the struggle to maintain human liberty against the totalitarian state. Because growing militarization threatens all nations, including our own, with the same fascist pattern, we salute this great journalist in gratitude for having the insight to see the nature of the challenge militarism presents to civilization and the high courage to witness against it even unto death.

To the non-German world, von Ossietzky emerged above the thousands of other defenders of liberty who were being tortured in German concentration camps in 1936, when the Nobel prize committee announced its award of the peace prize to the pacifist editor of *Die Weltbühne* (The World Stage). Without trial he had been incarcerated in various concentration camps continuously since his arrest following the Reichstag fire of February 28, 1933. Before the nazis came into power a month earlier, von Ossietzky had also served a year in prison for exposing the rearmament in which the German army, in defiance of the Versailles treaty, was secretly engaged.

Before the Nobel award was granted a number of world famous English writers, including Bertrand Russell, Norman Angell, Aldous Huxley and H. G. Wells, issued a pamphlet supporting Jane Addams and Romain Rolland in urging that the prize go to von Ossietzky. Their words are truer today, now that he is dead, than when they were written. "If they decide to give him the peace prize," they said, "the committee will be crowning a true martyr. But we also suggest that they will be doing more than that. All of us have in some way or another tried to do something for the cause of peace. But we say that he has done more than any of us, and we believe that he has done most of all living men to deserve this acknowledgment from his fellow men.

### *The Judgment of His Peers*

"We believe that the strange and terrible fate which ruled his life made it possible for him to show the quality which, of all others, it is most difficult for a pacifist to demonstrate—fearlessness. We may possibly, each of us, possess his physical and moral courage, but (as yet) we dare lay no claim to be his equal here. We have not yet been tested as he has. Carl von Ossietzky has shown once for all, to the eager youth of the world, to all the natural hero worshipers, that heroism is not the prerogative of the soldier. He has marched up to the embattled enemy and taken from them the one emblem that really flamed there, the one token that truly adorned their ranks. He has taken for himself—for us—the red badge of courage."

Carl von Ossietzky was born in Hamburg, October 3, 1887, of a patrician Roman Catholic family. This city of violent contrasts between slums and wealth was one of the most international of the centers of Germany. Its

ferment of ideas caught the mind of young Ossietzky just as it had the spirit of Heinrich Heine a century before. His soul made its decisive declaration of independence early, when he refused to accept a sum of money which his father's friends had provided so that he could attend the university. He set out to become a writer.

In 1912 Ossietzky joined a peace society. About this time the Zabern affair occurred, when a German officer arbitrarily seized control of an Alsatian town, imprisoned objectors and ruled with a prophetic hand of iron. It took this event to crystallize his growing conviction. Ossietzky came to believe that this incident provided a clear warning of the fate that Germany was storing up for herself in her pampering of the military machine.

His convictions had not then reached the point however that prevented him from serving in the army during the four years of the war, but first-hand acquaintance did not blind him to the sinister character of the military mind. "There is nothing more devastating than the omnipotence of generals," he said during the war. Later: "All through the war I served in the army. I know war as it is, not through reading about it. What I saw thoroughly confirmed my opinion both of war and of the profession of arms. We, who are supporters of peace, have a duty and a task. It is to point out, over and over again, that there is nothing heroic in war, but that it brings terror and misery to mankind."

### *After the Armistice*

To put this preachment into practice, following the armistice he went to Berlin and became a part of the feverish and sudden renaissance which German culture experienced when the hand of the old regime was lifted. But with profound insight Ossietzky perceived that the dreadful harvest of generations of militarist indoctrination had not yet all been reaped. "Germany is without the tradition of liberty," he warned. "She lacks the pride of the civilian when confronted with a uniform. Over and over again during the reigns of the kaisers it has been drummed into Germans that it is a crime against the nation to refuse anything to militarism." He sought to seize the post-war moment while the generals were discredited through the ruin they had brought to Germany to make the new republic understand the implacable psychological law which brought this ruin, and to root out the thought patterns which the military caste had engraved deep in the German mentality.

In 1922 he helped to found "Nie Wieder Kreig," the "No More War" movement, and a year later helped inaugurate the German Republican party. The No More War movement grew to considerable strength, not only in Germany but elsewhere. Working for a while on the *Berliner Volkszeitung,* von Ossietzky resigned because he could not devote himself as fully as he desired to peace propaganda. After free-lancing for a while, in 1926 he took over the editorship of *Die Weltbühne.* Below the surface "the generals" were making progress, gradually leading Germany back to the belief that force and not reason would be the nation's salvation, slowly infiltrating their representatives into positions of power in the government.

One of the first targets of von Ossietzky's forceful pen was the "Black Reichswehr," a secret society nurtured by the army. When this society resorted to a series of murders to prevent the world from learning that it drew its uniforms, passports, weapons, rations and pay from the army, he refused to be satisfied when an occasional corporal was imprisoned. At no little peril to himself, he demanded that the high officers who were really responsible be brought to justice. Although convicted of libel for this courageous onslaught, public opinion supported him in his refusal to pay the fine.

### *Indicted for Treason*

Failing to silence von Ossietzky through the action for libel, the next step against him was more drastic. In 1929 he published an article written by Walter Kreiser, an aviator, on "Queer Happenings in German Aviation." It hinted strongly at the nature of the steps that were being taken to rearm Germany in the air. Editor and author were indicted for treason.

Before the case came to trial in 1931, the nazis showed their first strength in the elections of 1930. In celebration they organized a violent demonstration against Remarque's film, "All Quiet on the Western Front." The government weakly gave in, forbidding the showing of the film. Ossietzky thundered in prophetic judgment: "Again a typical republican tragedy has been unrolled. We see a state which deserts itself, a state which paralyzes the arm of those who want to defend it. The spectacle is pitiable. Fascism won its first great victory in the elections of the 14th of September. Today it has slain a film, tomorrow it will slay something else."

When the "Emergency Decrees" came out with their threat against civil liberties, his penetrating insight once more spoke words which fatally went unheeded. "The process of fascifying advances irresistibly. Every paper an organ of the government—that will be the end of the development which has begun with the emergency decree against the liberty of the press. 'Stop and join in the singing.' And soon only one tune will be permitted, and every one of our steps will be carefully measured. Whoever goes a step further will be shot." To resist this trend, he was one of the first Germans to work for the United Front, and for this as usual was roundly berated by both communists and rightists.

### *Sentenced to Prison*

In November 1931 he and Kreiser were brought to trial for treason. They were defended by some of the most prominent lawyers in Germany. The sessions of the court were held in secret, and each defendant was sentenced to eighteen months in prison.

Rudolph Olden, one of his attorneys, later said: "Carl von Ossietzky was above all a civilian. . . . In his case the contrast is between civilian and militarian, citizen and soldier. . . . The German empire was founded upon the army. . . . In 1918 the army collapsed, and in her moment of independence Germany voted herself a civilian constitution and civilian laws. Almost the next day the army began to struggle back. . . . Against the laws and against the Weimar constitution stood the forces of nation-

alism and reaction, the army, and also the supreme court. It is literally true that when von Ossietzky stood before that court, he stood for the enforcement of the law and the supreme court stood against it. Against us—von Ossietzky and those like myself who were defending him—there stood also the hosts of the cowardly; people who did not and would not understand."

An appeal was filed, while in the meantime, contrary to custom, the passports of the convicted men were not impounded by the police, and pointed hints were given that they flee. Kreiser left the country. But von Ossietzky wrote in *Weltbühne:* "The man who is opposing the government of his country and who leaves his own land and goes across the border speaks with a hollow voice to his countrymen." In the interval while his appeal was being considered he wrote: "This sentence . . . is one of the first acts of what is in fact a new regime. Such proceedings threaten the editors of every opposition paper. I suffer this sentence as an unjust one, and I believe that I shall not remain very long in prison without the company of many excellent colleagues."

### *Entering the Prison Silence*

One morning in May 1932 after the appeal had been lost, a friend called for him in his automobile. In spite of the pleadings of the friend that he be permitted to turn his car toward the Czech border, von Ossietzky insisted that he drive to Tegel prison. There occurred one of the most dramatic struggles in modern history. The government still would gladly have permitted him to escape. Outside the prison a great crowd of his friends waited, to dissuade him from entering if possible; if not, to bid him farewell. Arnold Zweig, author of the famous war novel, *The Case of Sergeant Grischa,* was one of the group which walked to and fro among the scattered trees, arguing for an hour with von Ossietzky whether what he was doing was right. He was determined to let the full consequences of his unjust sentence fall on the government, and urged his friends to use the public concern that had been aroused to secure freedom for thousands of nameless political prisoners who had been forgotten. As for himself, he was prepared to pay to the full and had never considered political journalism as "health insurance." Finally he broke from them, strode to the prison gates. Later Zweig wrote: "His integrity forbade him even to appear to compromise with his opponents. I can still see the brief, energetic gestures with which he emphasized a word here and there, the sudden jerking movement with which he turned toward the iron bars." Never again, except for a brief interval just before Hitler took power, was he to know freedom.

But the military were not yet satisfied. While he was in prison he was again brought to trial for publishing an article in which the author had said, "Soldiers are murderers." Ossietzky's defense was clear and courageous. "I have never stood before a court of law with greater pleasure. The article completely represents my opinion. I am not one of those who became a pacifist when Germany was defeated in 1918. I have fought war and been a member of pacifist organizations since 1912. And I repeat that what I saw of war only confirmed my earlier opinion of it—that war brings terror and despair to mankind, and that there is nothing heroic about it.

"It is our duty as pacifists to protest constantly and in plainest language against what we believe to be evil. All through literature, in the words of Laotze, in the Bible, in the works of Kant, you will find, couched in the same brief, lapidary style, denunciations of the profession of arms. All of them have stamped war as murder and those who wage it as murderers. There is an eternal divergence between the morality of the state and the morality of the individual. For two thousand years this divergence has been the subject of debate; the thing can be reduced to a formula. The retail murderer has his head cut off; the wholesale has his crowned with a wreath of laurel. . . .

"One thing must be clearly understood. In the article my friend . . . did not seek to defame a whole class of persons. What he said was directed against war itself; and we find indeed that it is not in truth the soldiers themselves who attack us, but hangers-on who profit by war." He was acquitted, but returned to prison to serve out his sentence on the previous charge.

Freed by the Christmas amnesty of 1932, he was again urged to flee when Hitler came into power a month later, but refused once more. The morning after the Reichstag fire he was swept into the police net as an "enemy of the state" and sent for "protective detention" to Spandau prison and thence to Sonnenberg, an old prison which had once been abandoned as too unhealthful, but was now a concentration camp. That he survived the horrors of three years in this hell to receive the Nobel peace prize is an amazing manifestation of the vitality of the human spirit when it is wholly committed to truth and brotherhood.

This was strikingly demonstrated when von Ossietzky was interviewed on November 26, 1936, after the Nobel award. "If the German government will permit I will be only too glad to go to Oslo as soon as possible," he said. "I have been a pacifist and always intend to be one. I count myself as belonging to a party of sensible Europeans who regard the armaments race as insanity. The time will come when nations will agree to sit around a green table and put a halt to this insanity."

### *Final Imprisonment*

The award of the Nobel prize to von Ossietzky almost paralyzed the German government with anger. An official communiqué sputtered, "The award of the Nobel prize to a notorious traitor is such a brazen challenge and insult to the new Germany that it will be followed by an appropriate and unequivocal answer." The Reich envoy at Oslo expressed both "astonishment and displeasure" to the Norwegian government. Chancellor Hitler, compelled to permit von Ossietzky to accept the award, issued a decree forbidding Germans to accept any Nobel prize in the future and establishing rival prizes for Germans.

Ossietzky was not returned to the concentration camp, but was imprisoned in a private sanitarium near Berlin from that time on. There nobody who was at all sympathetic with him was permitted to see him, except a drug addict who, pretending to be sympathetic, worked to break von Ossietzky's morale in return for drugs from

the nazis. His health was undermined by concentration camp brutalities, which were reported to have included having his teeth knocked out with a revolver butt and forced prolonged hard labor at heavy field work after he had contracted tuberculosis, from which he never recovered.

While the granting of the Nobel award to von Ossietzky undoubtedly prolonged his life by compelling his jailors to remove him from the concentration camp, he got little other benefit from it. One of the first charges that was made against the prize money was when the Nazi government deducted from it a sum charged for board and room for three years in the concentration camps. Prevented from going to Oslo to receive the award, in spite of assurances by the government that he might do so, von Ossietzky was finally defrauded of all but 16,500 marks of the remaining prize money by the Berlin lawyer who received power of attorney to collect the money in Oslo. After charging 20,000 marks against the prize money for this tri service, the lawyer embezzled most of the rest of the fu Cheated out of getting the money itself, the governm sentenced the lawyer to two years at hard labor.

Now the man who refused to flee from Germany b cause he said "a man speaks with a hollow voice ac the border" is free to speak forever in ringing to from across the border of death. In what land sho his counsel be heard and his example be followed m assiduously than in the United States, which fought war against militarism only to be baptized in a milit spirit whose service today requires the chief energies our government and in whose deceptive and deadly we ness our people are coming increasingly to trust? M von Ossietzky's voice raise up in this land which is free a million men and women who repudiate naval and nationalism and turn America back from the milit to the civilian way!

# The Making of a New Dealer

By Nat K. Perlow and Harold Coy

WHEN a man burns up a book, that's not news. It is done every day in central Europe. But when a book burns up a man, or at least kindles an unquenchable flame in his inner being which remakes his destiny, that ought to be news. Anyway, the course of one man's life, on which many eyes are now fastened, got its present impetus from a book which tells the story of another man's life. The story is *The Autobiography of Lincoln Steffens,* and it turned a conservative upstate New York corporation counsel named Robert H. Jackson into a scourge of monopolists, an assistant United States attorney general and finally United States solicitor general.

There will be two opinions as to whether the conversion of a pillar of a conservative business community into an ardent New Dealer is a change for the better. But there can be no dispute over the potency, in this instance, of the onetime best-selling life story of the late muckraking publicist and kindly sage of Carmel. Jackson read the book early in 1932, when he was consolidating busted banks, arguing telephone and traction interests out of legal jams and getting a reputation as a top-flight corporation lawyer in the western part of the state of New York. He was earning $100,000 a year and was a big man in Jamestown. Yet something, perhaps the depression or a feeling that he was growing complacent, made him ripe for a change.

### *Potential Presidential Timber*

Something about the timing did the trick. It gave new direction to Jackson's life, putting him into a frame of mind so that when he met Governor Franklin D. Roosevelt a little later in that election year, the two men exchanged more than conventional pleasantries. The animated discussion between the candidate and the young lawyer ran along serious economic lines. They shared many views. Jackson became a Roosevelt-man-befor Chicago and in the pre-convention campaign went do the line for F. D. R.

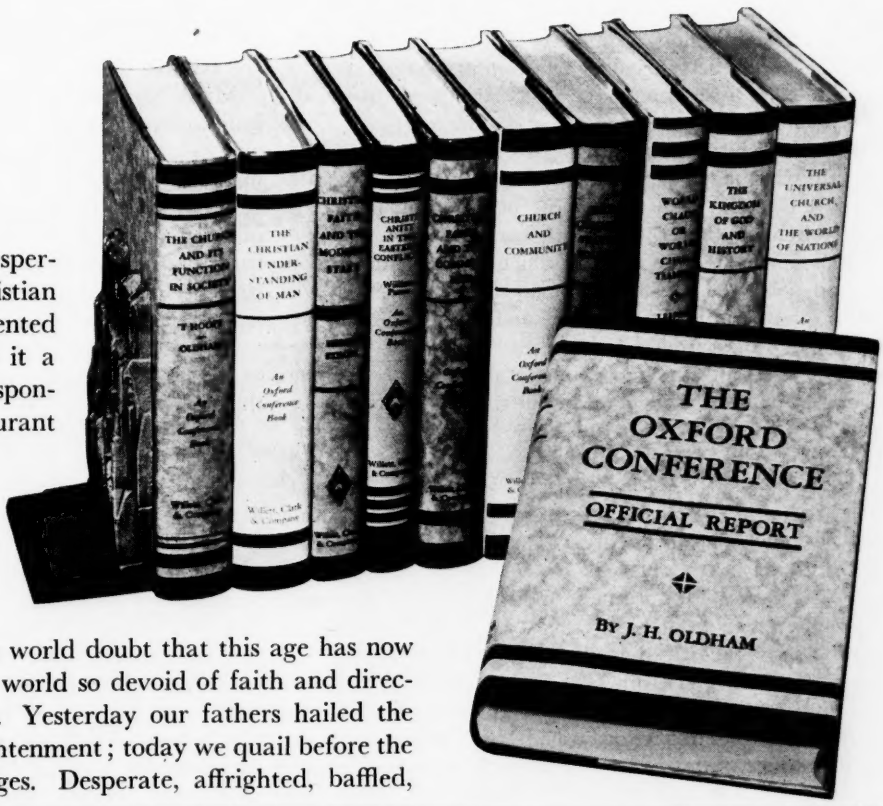
Since that time, Jackson has become a fighting arm Franklin Roosevelt and his intimate adviser. He is in every major White House decision, but he has been sma enough to dodge the brain trust label. Few men sta higher with the President, and if the choice rested wi him, "Bob" Jackson might well fall heir to the presidenti shoes.

As a convert to a new social gospel, Jackson did n exactly forsake all he had to follow his master. But h did literally give up nine-tenths of his income, early in th New Deal, to accept a $10,000 job as general counsel t the Internal Revenue Bureau. At that post, at a simil one with the Securities and Exchange Commission, a as assistant attorney-general in charge of the antitrust di vision, he sparred and slugged with the kind of people h had been accustomed to plead for, including heavyweigh like the Mellons and the big oil companies. But he say that he never regrets having read that book and that h will never return to corporation practice.

So outspoken is "Bob" Jackson that he has been know to make those trial balloon speeches that so hearten on part of the population and agitate another part. Hi strictures on the "Sixty Families," for example, are strang words for a man who only six years ago was representin the Dahlstrom Metallic Door Company of Jamestown in proceeding before the United States Supreme Court i which he maintained that workmen's compensation, tha mildest of social reform measures, was unconstitutional! But such is the measure of the change wrought in th man. (He's glad he lost the workmen's compensation ca now.) He had the makings of a rebel, perhaps, in a

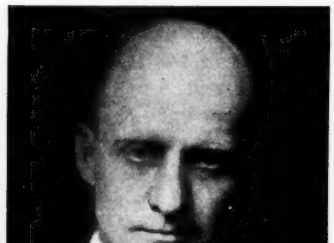
*(Continued on page 665.)*

# A New Proclamation of the Christian Gospel


THE CHURCH AND ITS FUNCTION IN SOCIETY
THE CHRISTIAN UNDERSTANDING OF MAN
CHURCH AND COMMUNITY
THE KINGDOM OF GOD AND HISTORY
THE UNIVERSAL CHURCH, AND THE WORLD OF NATIONS
THE OXFORD CONFERENCE
OFFICIAL REPORT
BY J. H. OLDHAM

MANKIND'S present desperate plight confronts the Christian church with an unprecedented opportunity and lays upon it a unique, urgent and fateful responsibility. "We move," Will Durant said several years ago, "into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ." Can anyone who is even half alive to what is happening in our world doubt that this age has now fully come? Never was the world so devoid of faith and direction, so hopelessly confused. Yesterday our fathers hailed the approach of an Age of Enlightenment; today we quail before the prospect of a new Dark Ages. Desperate, affrighted, baffled,

Archbishop of York



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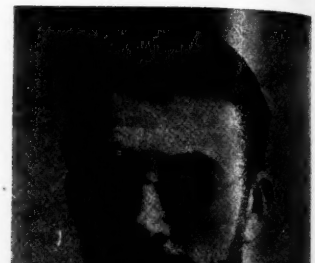

Christopher Dawson

## SOME CONTRIBUTORS TO THE OXFORD CONFERENCE LIBRARY

modern man cries an old cry, but with a new note of terror: *"What must I do to be saved?"* And he is asking that question of the church.

For, one by one, other "saviors" have failed him. Science, once hailed as a house of refuge for man, has turned out to be a broken reed. Education, once regarded as the sure and swift means to a noble world order, has been proved the slave of the propagandist and the fashioner of mass deceits. Politics, by which an elder generation had sought liberty and a tranquil order, is now found herding millions to destruction. Commerce and industry, to which man once looked for security and comfort, have failed to provide even a sustenance for many and have drawn all dependent upon them into a never-ending warfare.

As a final hope, man turns again to the church. "Has the church," he asks, "the answer to man's desperate needs? Can the church diagnose our present ills? Can the church lay bare the roots of modern folly? Can the church deliver us from the war which threatens to destroy us and point the way to a just and permanent peace?" Such questions thoughtful men and women are today asking the world around.

They are the most important questions ever asked the Christian church. They have been asked before, but never so widely, so insistently, or at a time of such tragic danger. No glib, superficial, offhand answers will do. Our world is in mortal peril; the time is past—if it was ever present—for pious maxims and vague moralizing. Unless the church knows or can discover what God is saying to our age and unless it can speak forth that saving Word in voice clear and strong and in terms vital and relevant, humanity faces disaster.

Obviously the world is ready for radical change. It must be made over. But how? Our economic customs and institutions are old; their roots go deep. They are so intricate; blundering efforts to improve their operations may produce—already have produced—so much human misery. What has the church to say in the presence of so complicated, yet so urgent, a problem?

Man's political institutions must be altered. That also is clear enough. Either our states must be given a new pattern, or they will drag us all into new wars and new horrors. But again, how is the change to be brought to pass? The state, also, is old. It has a history about which cling a thousand solemn memories. Men will still die for it. Where has it gone wrong? How can it go right?

But these reflections, sobering as they are, do not reveal the full extent of the responsibility of the church at this crucial hour.

Man's thinking also must be changed. It is not our institutions alone which have gone wrong; behind the tragedy-producing institutions lies twisted thinking. If mankind is to be saved, the work of salvation must first be wrought in the human mind. False and inadequate philosophies must be challenged and conquered. The truth of the Christian gospel must be set free to bring freedom to men bound by ancient tyrannies and to bring light to the millions who sit in darkness.

As the Christian faces his responsibility in such a world as this, must he not cry: "Who is sufficient for these things?"

### II

In the summer of 1937 there met in Oxford, England, a company of Christian leaders gathered from all over the earth to face precisely these questions, and to attempt to formulate the church's answer to the demand of the modern age. It was the World Christian Conference on Church, Community and State—a gathering which history will probably judge as being as important as any held since Protestantism was born.

It is not necessary to tell again the story of the Oxford Conference. The men and women who are reading this statement are familiar with it. But it may be that some

of them have failed to grasp what was *the most important thing that Oxford did.* Oxford was far more than a gathering of Christian leaders. It was far more than the speeches which were delivered and the resolutions which were adopted. Indeed, *the most important thing at Oxford never happened at Oxford at all!*

That most important thing was the enlisting, three years before the conference met, of fifty of the most distinguished scholars in the Christian world to wrestle with the issues which lie at the foundation of the church's responsibility for modern civilization. These fifty men—recruited from all Christian lands—then went to work and, with the aid of consultants and study groups almost without number, wrote eleven books, which taken together are no less than *a Christian manifesto to the modern age.*

These books are the enduring contribution of the Oxford Conference. They represent what Oxford really has to give to the thinking and leadership of the church for years to come. *Eleven epochal volumes, each one grappling with some problem that the church must meet and solve if it is to measure up to the demands of the present day.* Let the church drink in the wisdom of these eleven books, and it will be a revived church. Let any minister fill his mind with the insights of these fifty writers, and he will be a new minister.

The Oxford Conference Library is every Christian minister's opportunity to come to grips with the issues in modern life which matter most. And for thoughtful Christian laymen it is the chance of a lifetime to see the church as it measures the resources of its gospel against the basic problems of modern humanity.

*Just from the press!* The last six volumes of this Oxford Conference Library are now being issued simultaneously, together with the five volumes previously issued. Following the Oxford Conference the manuscripts were returned to their authors for rewriting in the light of the conference discussions. The church public throughout the English reading world has been waiting with impatience for the completion of this Library. *At last, the volumes are ready!*

Publication of the Oxford Conference Library is more than a publishing event. It is a landmark in the history of Christian thought—a landmark which may stand for the beginning of a revolution.

III

Everything about the Oxford Conference Library attests its importance to the Christian church and its leadership. The subjects handled are the subjects which Christian thinkers throughout the world acknowledge to be *vital* to the church today. The selection of writers from almost every Christian land has guarded against any one-sided treatment. These Oxford books deal with the basic problems of the modern day, not as the American church sees them, or as the English church sees them, or as the German church sees them, or as the Greek church sees them. Rather, they deal with these problems as the Universal Church of Christ sees them.

Moreover, the great issues are not left to be dealt with by single minds. Every writer, as has been said, has consulted innumerable others in preparing to write; but more than that, every important topic is approached and treated by a number of writers. Thus the result is a fully rounded, as well as a balanced and inclusive, treatment. In other words, this Library is, as nearly as four years of hard work on all the continents could make it, *the mind of the church* regarding the vital issues of life in the contemporary world.

Let it be said at once and frankly that the Oxford books are not designed for those who have no interest in the deeper issues confronting our times. They are only for those who are ready to do real thinking. They have been prepared for readers who want to come to grips with the real problems which challenge the church and mankind today. These are books which a man will want to take into his library, where he can read at leisure, pondering

John C. Bennett

Paul Tillich

Robert L. Calhoun

W. A. Visser 'T Hooft

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long and deeply, making marginal annotations on every page. Or he will take them with him on vacation, finding in them companions for hours of solitude and deep thought. These are not books for a passing moment; they are lifetime acquisitions.

IV

The difficulty, of course, lies in the necessary cost. The Oxford Conference books have been produced as inexpensively as possible. But the total cost of these eleven volumes, if purchased separately, is $20.50. And most people, especially ministers, will look long before they decide to spend that much for books—even the most indispensable books—at one time.

The publishers, recognizing this difficulty, yet at the same time feeling a responsibility to see that the vital material in these volumes reaches the entire church without delay, have been wrestling with the problem of how to get this Oxford Conference Library immediately to the men and women who need it and want it on terms which such men and women can afford. They think they have found a way in which to do this. At an initial expenditure of only *Two Dollars* they will put the Oxford Library, complete, in your hands. After that, pay only *Two Dollars a Month for six months* and the Library will be yours!

Or for those who may already possess some of the books in the Oxford Library, and wish to fill out their sets, plans are announced herewith by which they may purchase groups of six or eight books at similar group prices and on similar easy payment terms.

In other words, the Oxford Conference Library is made available to you now on terms which make its purchase no strain. Send in one of the order forms on the back page of this special insert (the form which fits your needs) and immediately the entire library (with one exception, *The Kingdom of God and History,* which will be published July 1 and will be promptly sent to you then) will be delivered at your home.

Eleven magnificent volumes at your finger-tips—to fructify your mind, to clarify your thought, to give your preaching a new and commanding authority!

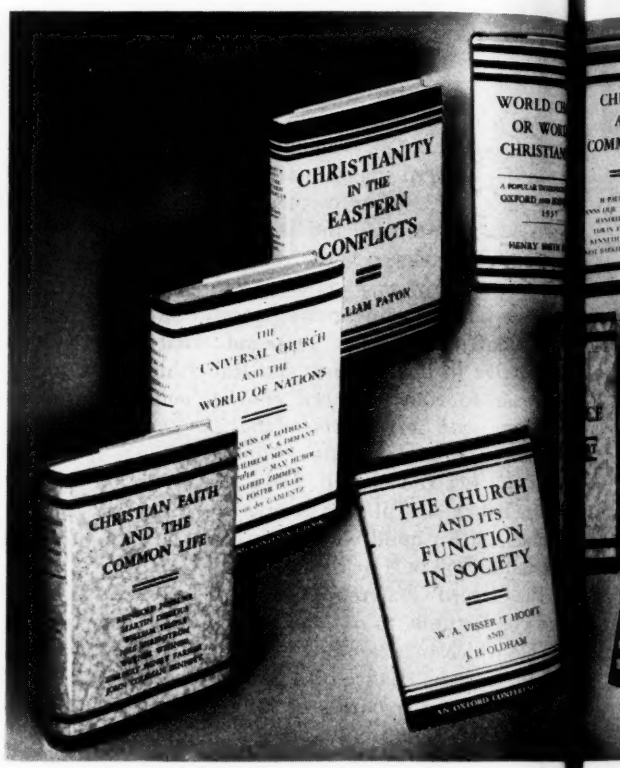
Consider these books, one by one.

*VOLUME 1*

## The Church and Its Function In Society

*By W. A. Visser 't Hooft and J. H. Oldham.* *$2.00*

IN THIS volume the brilliant Dutch executive secretary of the World Christian Student Federation and the secretary of the International Missionary Council combine to deal with some of the knottiest and yet most important questions which confront the church. First of all, what do we mean by "church"? Then, can the churches speak and act together in their relation to modern social issues? Viewing state and nation, and tracing the source of social evil, can the Christian faith be made to function in our corporate life? If so, how? Here this new study of Christian faith naturally starts.


CHRISTIANITY IN THE EASTERN CONFLICTS
THE UNIVERSAL CHURCH AND THE WORLD OF NATIONS
CHRISTIAN FAITH AND THE COMMON LIFE
THE CHURCH AND ITS FUNCTION IN SOCIETY
W. A. VISSER T HOOFT AND J. H. OLDHAM

*VOLUME 2*

## The Christian Understanding of Man

*By T. E. Jessop, Robert L. Calhoun, N. N. Alexeiev, Emil Brunner, Pierre Maury, Austin Farrer, Walter M. Horton.* *$2.00*

CAN there be a Christian anthropology? In the last analysis all that man thinks and wills springs out of what he thinks and wills about himself, about human life and its meaning and purpose. But is there anything left of dignity, meaning or purpose for man when modern science gets through with him? To ignore, suppress or deny the modern scientific facts which seem to collide with the biblical point of view on these matters is, in the opinion of these writers, foolish and essentially irreligious. But it is equally foolish to allow science to exceed its proper limits, as it tries to do nowadays. Science has nothing to say about the meaning and purpose of life. Man's place in the world cannot be understood without reference to God. The key to the meaning of the human facts is found in Christian faith and revelation. Out of this attitude grows the Christian anthropology here outlined.

*(Thomas E. Jessop is professor of Philosophy and dean of the Faculty of Arts in the University College of Hull, England.*

*Robert L. Calhoun is professor of Historical Theology in the Divinity School of Yale University. Nicolas N. Alexeiev was formerly professor of the Philosophy of Law at Moscow University and is now professor of Law in the Russian Scientific In-*

CHURCH AND COMMUNITY
CHRISTIAN FAITH AND THE MODERN STATE
THE CHRISTIAN UNDERSTANDING OF MAN
THE KINGDOM OF GOD AND HISTORY
CHURCH, COMMUNITY AND STATE

*stitute, Berlin. Emil Brunner is professor of Systematic and Practical Theology at the University of Zurich, Switzerland. Austin Farrer is a fellow of Trinity College, Oxford. Walter M. Horton is professor of Theology in the Oberlin Graduate School of Theology. Pierre Maury is pastor of the Reformed Church at Paris-Passy, France. Listing the books written by these men would require more space than is available.)*

*VOLUME 3*

## The Kingdom of God and History

*By H. G. Wood, C. H. Dodd, Edwyn Bevan, Eugene Lyman, Paul Tillich, H. D. Wendland, Christopher Dawson, Otto Piper.* *$2.00*

IN SUCH a world as ours, the question of the meaning of history cannot be dodged. Has it any meaning? Christian thinkers from the time of the church fathers and Augustine onward have been occupied with formulating a Christian philosophy of history, but the present dangerous situation, when secular messiahs are arising on every hand and proclaiming the destiny of their peoples, calls for a restatement of the Christian point of view. For the church can discover what her task is at this moment only if she understands the nature of the Kingdom of God and the relation of God's rule to temporal happiness. In what sense is the Kingdom of God present or future? Is it actually present in some degree? Is it an ideal to be realized within history—that is, on earth—or is it essentially a supra-historical reality? Is there such a thing as progress apart from the coming of the Kingdom? Before any preacher proclaims "Thus saith the Lord" about Hitler, or about Mussolini, or even about Franklin D. Roosevelt, these are the questions with which his mind should have come to grips.

*(H. G. Wood was formerly lecturer in History at Jesus College, Cambridge, and is now director of studies at Woodbrooke Settlement, Birmingham, England. C. H. Dodd is Norris-Hulse professor of Divinity in the University of Cambridge. Edwyn R. Bevan is fellow of New College, Oxford. Christopher Dawson is the widely known Roman Catholic author, most of whose works deal with the philosophy of history. Eugene W. Lyman is professor of the Philosophy of Religion at Union Theological Seminary. Paul Tillich was formerly professor extraordinarius at the University of Marburg, Germany, but is now associate professor of Philosophical Theology at Union Theological Seminary. Heinz-Dietrich Wendland is professor of Theology at the University of Kiel, Germany. Otto Piper was formerly professor at the universities of Gottingen and Münster, Germany, but is now visiting professor at Princeton Theological Seminary.)*

*VOLUME 4*

## Christian Faith and the Common Life

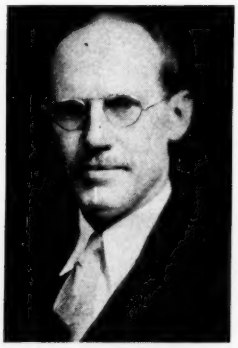
*By Nils Ehrenstrom, Martin Dibelius, John C. Bennett, the Archbishop of York, Reinhold Niebuhr, Herbert H. Farmer, Werner Wiesner.* *$2.00*

A STRAIGHT attack on the problem as to what the Christian faith means for the infinite variety of callings, actions and decisions in man's common life today. How far are the various spheres of everyday life—the family, the economic order, the state, the world order, etc.—to be regarded as manifestations of God's will? Can a Christian judgment be passed on our society as such, or can only the motives of individuals acting as individuals be so judged? Is there a difference in God's will for a Christian's actions as a private person—as a father or husband, for example—and his actions in a public capacity—as a businessman or official? How far can the Christian commandment of love be realized in all the relationships of everyday life? Are there instances in which some other standards of conduct must be set up?

*(Nils Ehrenström is associate director of the Research Department, Universal Christian Council for Life and Work. Martin Dibelius is professor of New Testament Exegesis and Criticism in the University of Heidelberg. John C. Bennett is associate professor of Christian Theology at Auburn Theological Seminary. The Archbishop of York is perhaps the leading Anglican theologian. Reinhold Niebuhr is professor of Applied Christianity at Union Theological Seminary. Herbert H. Farmer is professor of Systematic Theology at Westminster College, Cambridge, England. Werner Wiesner is Studienspektor am Reformierten Studentenkonvikt in Halle, Germany. The books written by these men have brought them to the forefront of Christian thought in every land.)*

Eugene W. Lyman

V. A. Demant



Henry S. Leiper

Edwin E. Aubrey

## SOME CONTRIBUTORS TO THE OXFORD CONFERENCE LIBRARY

*VOLUME 5*

### Church and Community

*By K. S. Latourette, Ernest Barker, Marc Boegner, Hanns Lilje, Manfred Bjorkquist, Stefan Zankov, Edwin Ewart Aubrey, H. Paul Douglass.* *$2.00*

THE BREAKDOWN of communal life and the growth of association and federalism as the organizing principles of human society bring in their train many problems for the church. For the church is essentially a community, the members of which ideally share with one another the whole of their lives. But nowadays men live piecemeal, and know each other only in their partial capacities, not as whole men. This specialization has affected the entire social structure. As a result society threatens to fall to pieces. It is clear that some agency must undertake to reintegrate society, to give men a sense of completeness both as individuals and as members of the race. Shall that agency be the state, with its methods of coercion, or the church, with its persuasive preaching of brotherly love? If it is to be the church, by what steps can it restore to humanity its lost sense of community? And what are to be the relations of church and state in the modern world? All these questions, it will be clear, lie at the very heart of religion's present problem. They have already become issues involving national crisis in countries like Germany, Russia, Mexico, Italy and Japan. But the issues lie unresolved between church and state in the United States of America, and must soon be faced also in all those nations where established churches look to state treasuries for support.

*(Kenneth S. Latourette is professor of Missions and Oriental History in the Divinity School of Yale University. Ernest Barker is professor of Political Science at Cambridge and was formerly principal of King's College, London University. Marc Boegner is president of the Federation Protestante de France. Hanns Lilje is general secretary of the Lutheran World Convention. Manfred Bjorkquist is director of the Volkshochschule in Sigtuna, Sweden, and chairman of the Educational Association of the Swedish Church. Stefan Zankov is professor in the University of Sofia and was formerly general secretary of the Holy Synod of the Bulgarian Orthodox Church. Edwin Ewart Aubrey is professor of Christian Theology and Ethics and chairman of the Theological Field committee at the University of Chicago. H. Paul Douglass is research director of the Institute of Social and Religious Research.)*

*VOLUME 6*

### Church, Community and State In Relation to Education

*By Fred Clarke, W. Zenkovsky, Paul Monroe, Charles R. Morris, J. W. D. Smith, Ph. Kohnstamm, "X," J. H. Oldham.* *$2.00*

NOWHERE is today's conflict between Christian and non-Christian views of life more acute than in the field of education. And in a day when the determinative influence of education is appreciated as never before, and the methods of imparting it are under more conscious control than at any time in history, the need for a statement of the Christian conception of education is imperative. The situation everywhere shows the state and the secular community tending to assume complete control and to set up in the schools new aims which are absolutely opposed to the Christian ethic. As a result, culture and civilization are at stake. In this pass, what course ought the church to pursue? Here men of wide experience as teachers and as teachers of teachers in several countries present their answers to that central question. They deal with the realities of "secular" education under public auspices, as well as with the theories and practices of parochial schools. They face the requirement that education shall make available an adequate philosophy of life for all students, and deal candidly with the question as to the part religion must play in formulating this philosophy.

*(Fred Clarke is professor of Education in the University of London and formerly held the same position at the University of Capetown, South Africa, and at McGill University, Montreal. W. Zenkovsky is professor of Philosophy, Psychology and Pedagogy at the Russian Theological Institute, Paris, and was formerly at the Universities of Kiev, of Belgrade, and of Prague. Paul Monroe is professor of Education at Columbia University. Charles R. Morris is a fellow and Jowett lecturer in Philosophy at Balliol College, Oxford. James W. D. Smith, formerly on the faculty of Glasgow University, is now general secretary of the Scottish Sunday School Union for Christian Education. Ph. Kohnstamm is professor of Education in Amsterdam and Utrecht and director of the Institute of Education at the University of Amsterdam. J. H. Oldham is secretary of the International Missionary Council and chairman of the International Commission on Research of the Universal Christian Council for Life and Work.)*

*VOLUME 7*

## The Universal Church and the World of Nations

*By the Marquess of Lothian, Sir Alfred Zimmern, Otto H. von der Gablentz, Max Huber, John Foster Dulles, V. A. Demant, Wilhelm Menn, Otto Piper, C. E. Raven.* *$2.00*

IS NATIONALITY a beneficent or demonic force, or one whose character depends on the group which experiences it? Are nationality and the culture associated with it evidences of the richness of the Creative Mind, and therefore good? Or are they inevitably the source of friction, of pride, egoism and war? Certainly nationality is almost universally accepted as the basis of the present world order. And it is undeniable that that order inevitably leads to war. What, then, should be the church's stand? Should she forbid her members to bear arms? Or should she—and can she—distinguish between just and unjust wars? The men who answer these questions are theologians and Christian laymen who have had first-hand experience with international politics and economics. Each speaks for himself, but each has something to say which every Christian eager to establish the authority of the church in this much fought over field must take into account.

*(The Marquess of Lothian is secretary of the Rhodes Trust and was formerly parliamentary undersecretary for the India Office. Sir Alfred Zimmern is professor of International Relations at Oxford. Max Huber is president of the International Red Cross and was formerly president of the permanent Court of International Justice at the Hague and Swiss Delegate to the League of Nations. John Foster Dulles was formerly secretary of the Hague Peace Conference, counsel to the American Commission to Negotiate Peace, and member of the Reparations Committee. V. A. Demant is vicar of St. John the Divine, Richmond, Surrey, and widely known in England for his writings on the relation of Christianity to the social and economic order. Wilhelm Menn is pastor at Andernach, Germany, and was formerly Sozialpfarrer der Rheinischen Kirche. Otto Piper is visiting professor at Princeton Theological Seminary. C. E. Raven is regius professor of Divinity at Cambridge University and canon of Ely Cathedral.)*

*VOLUME 8*

## The Oxford Conference: Official Report

*Edited by J. H. Oldham.* *$2.00*

EXACTLY what its title states, this is the official report of the great conference at Oxford, with complete official findings, including the Message to the Churches and the reports of the five sections on Church and Community; Church and State; Church, Community and State in Relation to the Economic Order; Church, Community and State in Relation to Education; and the University Church and the World of Nations. List of delegates, communions represented, and an account of the way in which the conference functioned. An inspiring group of documents—in the opinion of many the greatest ever issued by the Christian church.

*VOLUME 9*

## Christian Faith and the Modern State

*By Nils Ehrenstrom.* *$1.50*

TODAY'S irresponsible conflict—the relation of church and state—is here treated at length by the research secretary of the University Christian Council. Is the state essentially opposed to the church? Does the Christian owe civil obedience? How are the churches to meet the growing threat of totalitarianism? Can they meet it, indeed, unless they first unite? The extraordinary diversities in the churches' doctrines of the function of the state and their relation to the state are analyzed; the history of the churches' attitudes is traced out; the responses of great church bodies—Roman Catholic, Orthodox, Lutheran, Anglican, Calvinist—to the present-day claims of state supremacy are described. Essentially, this is a work of research; but it is research with which the Christian leader must be familiar before venturing into this highly controversial field.

*VOLUME 10*

## Christianity in the Eastern Conflicts

*By William Paton.* *$1.50*

ANOTHER secretary of the International Missionary Council, who is also editor of the *International Review of Missions,* comes to grips with the realities of the missionary problem as it confronts the church today. The focus of this problem is, of course, in the East. Dr. Paton studies the church in China, Japan and India. Will it survive the present turmoil? If it does, will it differ in any important aspect from the church in the West? What effect, if any, is the growth of the church in the East likely to have on the thought and activity of the church in the West?

*VOLUME 11*

## World Chaos or World Christianity

*By Henry Smith Leiper.* *$1.50*

THE executive secretary of the Universal Christian Council here gives a popular account, not only of the Oxford Conference, but also of the conference held later in the same summer at Edinburgh. The setting, personnel and action of both gatherings are summarized. The book is invaluable to keep in focus the whole picture of the background from which the Oxford Conference Library emerged.

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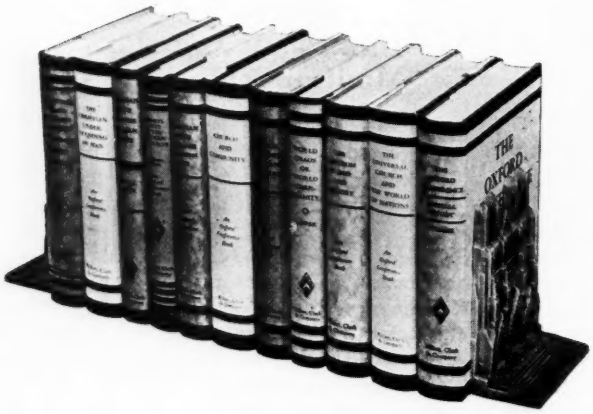

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(Continued from page 656.)

incorrigible childhood and in a set of politically nonconformist ancestors.

The Jacksons came to Spring Creek, in northwestern Pennsylvania, late in the eighteenth century. They were Democrats when the other crowd called itself Federalist. In later generations, the Jackson clan kept right on being Democratic in a Republican stronghold. Young "Bob" Jackson showed little childhood interest in politics, except to make a high school speech for Bryan in 1908. But he had his enthusiasms. Back when Roosevelt (T.R.) was busting trusts, Bob Jackson was busting windows—all the panes in the neighborhood—little knowing or caring that long after the then President had passed into history, he would himself be going after the trusts.

"Don't play with that bad Jackson boy," careful Spring Creek parents used to warn.

### *An Old-Fashioned Success Story*

He was a real problem child, only the farm neighbors of the day didn't use that particular term. By the time he was five years old, he was proficient in the use of a slingshot. He played pranks in the Katzenjammer tradition, and his father's untiring use of the rod did not discourage him. At school he was deft at applying tacks and glue to the seats and hacking out the pages of textbooks when fellow pupils were not looking. On one occasion it occurred to him that the new teacher, a sweet young blonde, was enjoying life too much. He raided her desk and tore up all the books and papers. Bob Jackson was the Mickey (Himself) McGuire of an otherwise placid countryside.

Gradually, however, that stage passed. Young Bob became a studious lad with better-than-average deportment rating. He doesn't know how it happened himself. Perhaps change of surroundings, caused by the removal of the family to Jamestown during his high school days, had something to do with it. At any rate, an alcoholic spree with fellow students a few years later at Union College seems to have been the worst thing to befall him. He got dreadfully sick and does not drink to this day. Neither does he smoke.

Jackson worked his way through college as a $5-a-week part-time clerk and later as an employee in the school office. Graduating in 1912, he stayed on the job temporarily, and then went through Albany Law School. He courted Irene Gerhardt in Albany and married her in 1916.

With a law diploma, the young married man set up practice in Jamestown. He was a successful attorney, joined the Democratic Club, and was easily elected corporation counsel in 1918. After a term in office he returned to private practice. His rise was rapid. He became counsel and not long after that vice-president of the local street railway company. Soon he held the same posts with one of Jamestown's banks. Big corporation accounts in upper New York started coming his way. He represented railroad, telephone and power interests. After the stock market crash in 1929, he consolidated the city's three banks and became a director of the merged institution.

If Jackson ever becomes governor of New York, it will be on a platform calling for stiff regulation of some of his former clients.

### *Portrait of a Possible Candidate*

In Washington, Jackson lives in a five-room suite with his wife and two children. Now 46 years old, slender and slightly above average height, he has a face after Rubens. Indeed, the H. in his name stands for Houghwout, his mother's New York Dutch family. Over the forehead and above gray-blue eyes falls a striking widow's peak of brown hair. A sturdy pair of shoulders suggests athletic prowess. Jackson, since boyhood, has been on speaking terms with horses. His father was a horse breeder in a small way, and Jackson keeps two saddle animals at Washington. But he is no sports dilettante, this man whose life orientation was changed by a book. He prefers to devote his spare hours to boning up on the law and to general reading, mostly of a serious character. He reads and sometimes writes for the "class magazines," particularly those of a liberal slant. He devours books on government and sociology. But he takes time out for fiction too, his favorite authors being Ernest Hemingway, Christopher Morley and Kenneth Roberts. He is an Episcopalian and a Mason.

Although he has been known to show fire when appearing for administration bills and replying to hostile questions from congressional committees, Jackson is not a lawyer of the high pressure bullying kind. Ordinarily he is mild and leisurely of speech. He owes his legal victories to thoroughness of application and an intellectual mode of attack. When preparing a case he sometimes works all night, or until he falls asleep in the early morning hours at the desk in his bedroom. He reads everything he can get on the subject matter of the case, such as technical books on the industry affected. That covers a lot of territory, as for five years this government attorney has had a hand in suing the elite of the nation—the lords of aluminum, motors and oil, to mention but a few.

Five years of matching wits with some of the keenest business and legal brains of American industry have not cooled his ardor. He thinks he has a pretty realistic knowledge of the wiles of his quarry, after having run part of his career with the hare and now with the hounds. His conversion to the antimonopoly faith was sudden and dramatic, but you can hardly cast him as the grim, humorless avenger. He can laugh at the follies of government as well as of business.

### *The Simple Life (in Technicolor)*

Jackson has led a simple life since he came by his new convictions at the cost of chopping a cipher off his annual income. His chief indulgence takes the form of going in and buying a new necktie every time he passes an attractive window display. He has an eye for gay color in cravats and has over a hundred pieces of neckwear in his wardrobe, for which he paid $2 to $3 each. By contrast his shirts are plain white and standard. Though his income is only a tenth of what it used to be, he pays half as much for suits, or about $75 instead of $150. (After all, it is part of the New Deal credo that the low income brackets invest a higher proportion of their incomes in

consumers' goods!) He goes in for grey suits of a conservative youthful cut.

This nemesis of the trusts is a restless sleeper. A small light burns all night in his room. He is fond of hot showers on retiring and arising—he thinks the cold, shocking kind are nonsense—and sometimes stays under the water for an hour. He doesn't like to shave himself and stretches out in the tonsorial chair every morning, tipping the barber and bootblack generously. He has no particular food vagaries, except that he is more of a milk than a coffee drinker and is extremely fond of French pastries.

Other than reading, his chief hobby is teaching his teen-age son William the rudiments of law. He has a secret ambition, he confides, to see his son become one day the President of the United States. But as to whether William will be the second or the third Jackson to move into the White House, that is a subject on which Franklin Roosevelt's fighting arm ventures no opinion.

# *BOOKS*

## The Psychiatrist's Responsibility

PERSONALITY IN FORMATION AND ACTION. *By William Healy, M.D. W. W. Norton & Company, $2.00.*

DR. HEALY here celebrates his thirty years of pioneering in psychiatry by giving us a book which will be extremely useful to a large number of ministers. Many church leaders have read and worked somewhat sketchily in the field of mental hygiene and now feel the need of a single readable volume which brings together and relates the most recent facts and opinions of research leaders. Although Dr. Healy is best known for the volumes on delinquency growing out of his work with the Judge Baker Foundation in Boston, he discusses here the materials of personality, the developing and emerging personality, and aspects of personality in its wider relationships.

A few of the contributions that rise out of this integrative purpose may well be cited. In accounting for personality he gives due recognition to the hereditary, biological, environmental and emerging emotional aspects and describes the circular response between organism and environment in a most realistic and authentic manner. His discussion of emotional development utilizes the best of the Freudian approach. His comments on methods of testing personalities will lead to a sane and balanced use of the few useful tests. He chats briefly with the reader about the interpretation a mental hygienist puts upon religious and patriotic conditioning, morale in business, causative factors in the development of gangsters and dictators.

Religionists will be interested in the declaration of this veteran in psychiatry that the psychiatrist must and will do his work in the framework of a constructive philosophy of the social life and organization for the future. Too often the psychiatrist of the past has been intent only on a microscopic view of the individual and has felt that his scientific work and his philosophy of social life were utterly divorced. It is heartening to find so eminent a leader declaring the need for their integration and, by implication, for the activity of psychiatrists in group situations.

BLANCHE CARRIER.

## Changing World

CONCERT PITCH. *By Elliot Paul. Random House, $2.50.*
THE STRONGEST SON. *By Barbara B. Stevens. Houghton, Mifflin Company, $2.50.*
MAN'S ESTATE. *By M. E. Ince. Stackpole Sons, $2.50.*
THE MOON IS MAKING. *By Storm Jameson. The Macmillan Company, $2.50.*

SPEAKERS and writers like to stress the fact that we are living in a world of change. The statement is and always has been trite, but the fact itself brings much confusion in efforts at readjustment or escape. Naturally, fiction reflects these efforts more or less. The search for values, modified in each case by the personal philosophy and experience of the author, is evident in most of the serious fiction of the day. No universal solvent has been discovered and successfully applied. Of the making of books there still seems to be no end, but perhaps we need to have various aspects of the problem constantly restated.

Mr. Paul, who recently described so vividly his experiences in a Spanish town, now tells a story of musicians in a modern world and of American expatriates in Paris. The plot is somewhat banal and at times unsavory in its implications. Unfulfilled lives are caught in the struggle between the human and the mechanical. The piano gives way to the "stratophone," the instrument of the coming age. The characters, several of whom are admirably drawn, go their frustrated ways in a changing world which they feel but cannot comprehend. The music critic, the virtuoso, the pianist who is bound by the silver cord, the composer—all are swallowed up in the cacophany of a world that is out of tune with the harmony of the spheres. This is an interesting and well outlined picture of certain aspects of modern life, but it is not the great musical novel.

The same theme of "change, the strongest son of life," is developed by Mrs. Stevens in her story of the growth of a small Connecticut valley village, preparing for its tercentenary. Two families, the Jordans and the Cardinals, have been an integral part of the community life for generations, but the family stocks have nearly died out. One representative of each remains. Rosebud Pow, the town historian, manipulates these two into a union that promises well for the entrance into the following century. The author's rather sprightly style portrays the ups and downs of village life with sympathetic and humorous insight. The story is a pleasant glorification of the commonplace.

Miss Ince's novel also deals with change—a man's growth from childhood on a little farm in Norfolk, his years at school, his return to rural life. The plot is unadorned—the waxing and waning of a friendship and the love for a girl. The central characters, Meredith, the repressed artist, and Philip, the country squire, are definitely contrasted. The interest lies in the simple and restrained presentation of homely virtues and of the uneventful happenings of country life. Contentment far from the madding crowd still has its singers in a noisy world.

The quiet people of *Man's Estate* are strikingly different from the cruel, eccentric characters of Mrs. Jameson's novel. "When the moon is making, queer people act queerer," and this powerful story is full of their willful doings. The Wikkers dwelt in a little seaside town in Yorkshire, and were self-centered, proud and strongly individualistic. Most of them lived and died that way, but Handel, who had left

the sea to become a parson, sank his individuality into a struggle to obtain justice for the poor and oppressed of his village. His fight with himself and against the organized forces of the community forms the main thread of the plot, but around it are woven the stories of the other Wikkers with their greed, cruelty and obsessions. The development of Handel's religious philosophy, his desire to live like Christ, has a Tolstoyan element, and the entire story in its growing emotional intensity has some of the sweep of Dostoievski. That the Christ-life has power to put a stabilizing substance into an unstable world did not seem to appeal to the populace, for Handel was killed by an excited mob. His road to perfection led out of an imperfect world.

LEE E. CANNON.

## Books Received

*To Live Is Christ.* By Trevor H. Davies. Oxford University Press, $2.00. (To be reviewed.)

*Principles of Sociology.* By Edward Alsworth Ross. Third Edition. Appleton-Century Co., $4.00. First published nearly ten years ago, this comprehensive treatise has been kept abreast of the changing world by revision. Not so many courses are offered in "general sociology" as formerly, but introductions to that increasingly intricate science are still needed. This can be used as a textbook for students, or with its more than 700 meaty pages it will give the reader a broad and systematic survey of facts and an insight into principles.

*Von Hugel and Tyrrell, The Story of a Friendship.* By M. D. Petre. E. P. Dutton & Co., $1.85. (To be reviewed.)

*How to Get Married and Stay That Way.* By Frederick B. Fisher. Rayart Pub. Co., Detroit, $1.00. Dr. Fisher's very recent and much lamented death gives special appeal to the words whose publication he did not live to see. In these seven brief chapters he speaks wisely and persuasively as a good pastor who knows life from many angles might speak to his young people, or as the exceptionally competent parent might speak to his growing and grown children.

*Gossamered Glory.* By Ida Elaine James. Poetry Publishers, Philadelphia, $2.00. It would not require the distinguished sponsorship of Clement Wood, Ralph Cheney and Lucia Trent, highly appreciated as that must be by any poet, to guarantee the authentic quality of Mrs. James' verse. It makes its own appeal, immediately and directly. Besides a true imaginative gift and a winning way with words, she has a scholarly craftsmanship in her mastery of poetic forms.

*We Go Exploring.* By Mary Lichliter. John H. Hopkins, $2.50.

*Isaac Newton.* By J. W. N. Sullivan. Macmillan, $2.50. (To be reviewed.)

*Mingled Yarn.* By Willie Snow Ethridge. Macmillan, $2.50. (To be reviewed.)

*Our Country, Our People and Theirs.* By M. E. Tracy. Macmillan, $1.75. (To be reviewed.)

*Knowledge and Society, A Philosophical Approach to Modern Civilization.* By G. P. Adams and others. Appleton-Century, $2.75. (To be reviewed.)

*Kierkegaard.* By Walter Lowrie. Oxford University Press, $10.00. (To be reviewed.)

*Shera of the Punjab.* By Irene Mason Harper. Friendship Press, $1.00. An engaging story of a low-caste Indian boy whose family became Christian, whose experiences in a mission school were sometimes exciting and always instructive, and who made the teachings of the school effective for the betterment of his community.

*Pope Pius XI and World Peace.* By Lord Clonmore. E. P. Dutton & Co., $3.00. (To be reviewed.)

*Cooperation or Coercion?* By L. P. Jacks. E. P. Dutton & Co., (To be reviewed.)

*The Ethics of Judaism from the Aspect of Duty.* By Maxwell Silver. Bloch Pub. Co., $2.50. (To be reviewed.)

*The Conversations of Padan Aram.* By David Donald. Religious Tract Society, London 1/- This "Padan Aram" is not in Mesopotamia but somewhere north of the Tweed. These sketches are, as Sir James M. Barrie says in the foreword, "full of homely sense and shrewd." They are also full of romance, reverence and humor. Some of them might have been written by Barrie himself, or by Ian Maclaren. This is a good shilling's worth of any Scot's money.

*There Is Balm in Gilead: The Price of Recovery.* By Norman Wilson. Author, Yonkers, N. Y., 50 cents. Balm in Gilead, perhaps, but none in Babylon, and it is toward Babylon that Mr. Wilson thinks America is headed. Democracy has definitely failed. America had already "gone fascist in its own way years before any variety of the doctrine took hold in Europe. Three types of predatory groups despoil America: gangsters, plutocrats and politicians." The proposed remedy, or part of it, is higher taxes instead of government borrowing. The government "must take on the new function of keeping our economic structure in balance . . . by the simple method of assuring steady employment to all of those whom technology has displaced, at the expense of those whom technology has benefited."

*Mini-Kinks; Photo-Kinks; Movie-Kinks.* By Stanley Carlson and Harvey Goldstein. Huddle Pub. Co., Minneapolis. 5 vols. 25 cents each. Five pamphlet volumes packed with clever technical suggestions for photographers.

# *CORRESPONDENCE*

## Down with Free Speech!

EDITOR THE CHRISTIAN CENTURY:

SIR: From your issue of May 11, 1938, I quote the following: "There is something very dangerous about the doctrine that only the truth has a right to be heard." This is indeed a startling doctrine from a Christian periodical. It runs counter to very many texts in the New Testament, and proves again, as I have pointed out to you on previous occasions, that you have made shipwreck of your Christian faith.

Not only is your doctrine wrong on theological grounds, but it is opposed to sound reason and common sense. The proper object of the intellect is truth, and Aristotle, pagan though he was, gave us all the proofs.

It remains for a so-called Christian editor to make a spectacle of himself on both theological and rational grounds by proclaiming that error has any rights at all, and to put falsehood on the same level as truth.

Thou shalt not bear false witness!

Sacred Heart Church, T. F. COAKLEY.
Pittsburgh, Pa.

## 'Sheerest Rubbish'

EDITOR THE CHRISTIAN CENTURY:

SIR: Although Dr. Harry L. McKenzie's letter on small-town policies is slightly hysterical in spots, I naturally appreciate any opinion that might be offered on the preaching of the social gospel on Main Street. The approach I advocate might possibly be wrong.

But there is one of Dr. McKenzie's statements that must be publicly denied. That is, can he possibly believe that small towns are actually more immoral than the city? Hasn't he learned the simple truth that the devil's works can simply be more clearly seen in the small town? Your city neighbor may be every whit the limb of Satan your small-town neighbor is; the only difference is that in the small town you know your neighbor and in the city you don't. "Vile men singing in church choirs!" In the city they are just as vile. Indeed, they can safely be more vile, for they can spend their hours after choir practice in dens of iniquity without anyone ever knowing about it. But let the leading bass in a small-town church choir even visit the beer tavern, and see what happens.

No, the old proverb to the effect that God made the country, man made the city, and the devil made the small town, like a lot of old proverbs, is the sheerest rubbish.

Greenfield, Iowa WARE W. WIMBERLY.

## From Dr. Reisner

EDITOR THE CHRISTIAN CENTURY:

SIR: It appears that The Christian Century has only criticism and no commendation for some of us. Possibly it is better to be noticed unfairly than to be ignored. My protest at the New York Conference came primarily from the fact that forty or fifty people were passing extremely radical resolutions which would offend the sanest Christian leaders while they represented a conference, which with laymen, should register nearly 500 votes. To cheapen my protest your correspondent referred to a "satirical account" of a service in the *New Yorker*. Many of my friends saw, in the article, only an account written in the *New Yorker* style and in no real satirical vein. But if it was satire, a real Christian brother would have inquired before slamming a pastor who refuses to close up Sunday nights and gets 700 people to hear a marvelous appeal for a return to religion and the church by a high idealed actress who later joined 200 in raising her hand for prayer. No notice is made of the fact that while we are struggling to save a great plant we must worship in the basement, and yet were the only church in the New York Conference that met World Service, pastors' pensions and all conference claims in full.

We had 150 young people at a seven o'clock in the morning communion service and received 200 into membership during the year. Neither does your correspondent notice the fact that I organized to put on the picture of "King of Kings" at 9:30 A.M. in an uptown theater during Passion Week, preceded by a devotional service, and attended by 10,000 during five days.

Most critics avoid accepting pastorates in New York but your correspondent can with self-assurance belittle one who has been 28 years in the city and has raised $4,000,000 for religious and charity causes, received 8,000 into church membership and has pastored such men as Senator Wagner, Stanley Howe, secretary to the mayor, and Richard Patterson, recently made assistant secretary of commerce at Washington.

Criticism does not bother me any more, but it is inexplicable why The Christian Century should have nothing but "slams" for one who in at least a humble way has stayed by a city job for 28 years in spite of easier beckoning jobs.

New York, N. Y. CHRISTIAN S. REISNER.

## Bishop Melle's Role

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Will Hitler Adopt the Methodists?" in your issue of May 11, there needs to be a correction. There were two official delegates classified as from Germany in the Oxford Conference on Life and Work held last summer. They were Bishop F. H. Otto Melle of the Methodist Episcopal Church and the Rev. Paul Schmidt, a Baptist. These two men represented the Federation of Protestant Free Churches in Germany and not their individual denominations. There was an additional delegate from Germany from the Old Catholic Church, Dr. Keussen of Bonn.

Both Bishop Melle and Dr. Schmidt were members of the section in which I was registered, The Church and the State. At no time in the discussions in this section nor in the plenary sessions did either Bishop Melle or Dr. Schmidt speak on behalf of their own denominations. Their remarks were always for the group of Free Churches as a whole, which group sent them to Oxford.

New York, N. Y. R. E. DIFFENDORFER.

[It is very true that Bishop Melle was at Oxford as a representative of the Federation of Protestant Free Churches in Germany, of which Federation the most conspicuous element is the Methodist Church to which he belongs. German Methodism shared the benefits for which he publicly thanked Hitler. It may expect to share the rewards of his expression of gratitude—and the responsibility for it. THE EDITORS.]

# The Question Box

*In the* Te Deum *as it is used in the services of the Episcopal Church, and in other liturgies, occur the words, "To Thee Cherubim and Seraphim continually do cry." I suppose these words refer to some orders of angels, but as the previous line reads, "To Thee all angels cry aloud," it would seem that the reference must be to some order of beings. Please explain these terms.,* P. S. H., Benton Harbor, Mich.

IN the medieval hymn from which the quotation is taken, all the intelligences of earth and heaven are summoned to offer praise to God, somewhat after the manner of Psalm 150, a song of universal praise to Jahveh which forms a fitting climax to the entire Psalter. In this swift summary in the *Te Deum* of the beings that should offer homage to the Eternal, cherubim and seraphim are included, apparently under the supposition that they are a superior order of angels. Seraphim are mentioned and in a measure described in the inaugural vision of Isaiah (chap. 6) as guardians of the divine throne, with six wings each, two of which cover their faces, two their loins, and two serve them in movement on the divine commissions. They chant also the "trisagion," which is the theme of the four mystic creatures in the heavenly scene of Rev. 4:8. The word seraphim, which may mean "the shining ones," does not occur elsewhere in the Bible.

The word "cherub," which usually occurs in the plural form "cherubim," appears to be derived from Babylonian usage, where it refers to the bull or lion-bodied creatures, with wings and usually with human heads, sometimes in the likeness of a reigning king, as in the case of the huge Sargon-faced bull now in the Oriental Institute in Chicago. These were the guardian creatures presumed to safeguard the gateways of palaces and temples in Eastern lands. Such a function was served by the cherubim placed at the entrance of Eden, "to guard the way of the tree of life." No description is given of the cherubim in the Scriptures, but from the impressive description of the chariot of God and its accompanying mystic creatures in Ezekiel, chapters 1 and 10, it would seem that the writer had in mind that identical mysterious, composite type of being which could serve both as guardians and means of transport. The same idea of movement and conveyance is involved in the striking picture in Psalm 18:10, where it is said of God that "He rode upon a cherub and did fly." It is clear that ancient Semitic mythology furnished the suggestion of these beings that were believed to serve some unexplained purpose in the divine presence. Their composite form and participation in the characteristics of the varied orders of animal and human life may have implied their representative and inclusive significance as standing for the total animate universe.

The same undefined conception is associated with the cherubim of the most holy place in the temple. They have usually been represented as winged angels, with human forms. But there is nothing in the descriptions given in I Kings, chapter 6, to justify this conclusion, while all the background of popular belief and mythology would suggest some type of composite animal forms. It is significant that the writers of these narratives have refrained in all cases from offering any definite ideas upon the nature of the "living creatures" which evidently had a recognized place in the imagination of the age.

This is the complicated and confused background against which the adoring words of the *Te Deum* are to be assessed. They apparently assume the idea of some high order of angels without any clear understanding of their meaning. They intimate the desire of the medieval hymn makers to exhaust the series of intelligences in heaven and earth in the high service of praise to the Eternal. That they conceived these mystic beings to have forms of superhuman mold and glory may be confidently accepted.

H. L. W.

# NEWS *of the* CHRISTIAN WORLD

## Gandhi Asks for Nonviolent Army

**Challenges Congress to Apply Method in Quelling Hindu-Moslem Riots in Bombay and Elsewhere**

*(Correspondence from India)*

NAGPUR, April 21.—Mr. Gandhi has been greatly concerned about the Congress governments in the United provinces, Central provinces and Bombay, which have found it necessary in recent weeks to summon the assistance of the police and even the military in putting down Hindu-Moslem riots. In an article on the subject he spoke of the failure of the Congress governments to apply the methods of nonviolence in settling the Hindu-Moslem disputes and asked whether Indians, until they are able to do so, "will be in a position to displace the British government and function as an independent nation."

Mr. Gandhi's statement of the problem, as it appears to him, is given in substance below: The Congress under his guidance renounced violence and accepted the creed of nonviolence as the only practicable method of settling the issue with England. What is good for settling our external problems must be good enough for solving our domestic troubles too. We should therefore adopt the same nonviolent method to settle the disputes which arise between Hindus and Moslems.

If the Congress governments find it impossible to put down communal riots without resorting to force, Mr. Gandhi thinks it is time that the Congress honestly confessed the failure of its creed and forswore nonviolence as an all-sufficient means of securing its aims. His comfort is that so far he has not seen any reason to lose faith in his doctrine.

* * *

**Proposes Nonviolent Volunteer Army**

Gandhi's practical suggestion is that "after 17 years' practice of nonviolence, the Congress should be able to put forth a nonviolent army of volunteers numbering not a few thousands but hundreds of thousands, who would be equal to every occasion where the police and the military are required. Thus instead of one brave Pashupatinath Gupta, who died in the attempt to secure peace, we should be able to produce hundreds. (The reference is to Mr. P. Gupta who met with violent death in Allahabad recently at the time of the Hindu-Moslem riots when he went about on a noble mission of peacemaking.)

"A nonviolent army acts unlike armed men, as well in times of peace as of disturbance. They would be constantly engaged in constructive activities that make riots impossible. Theirs will be the duty of seeking occasions for bringing warring communities together, carrying on peace propaganda, engaging in activities that would bring and keep them in touch with every single person, male and female, in their parish or division. Such an army should be ready to cope with any emergency, and in order to still the frenzy of mobs should risk their lives in numbers sufficient for the purpose. A few hundred, maybe a few thousand, such spotless deaths will once for all put an end to the riots. Surely a few hundred young men and women giving themselves deliberately to mob fury will be any day a cheaper and braver method of dealing with such madness than the display and use of the police and the military."

* * *

**Replies to Criticisms Of Proposals**

Ever since Mr. Gandhi wrote the above words (March 26) there has been widespread criticism of his proposal. The common criticism is that Mr. Gandhi is expecting the impossible from human nature and that if his position were accepted, *swaraj* (independence) would never be obtained, for all India could never become nonviolent.

In answer to these criticisms Mr. Gandhi has said: "Human nature has hitherto responded nobly to the call of nonviolence. But I am concerned with 'Congress nature.' Congressmen have to sign a pledge which commits them to nonviolence. My question was and is—have they nonviolence in them? If they have, is it of the brave? My thesis is that if it is of the brave, it should be enough for dealing with the riots and for delivering the goods.

"There is nothing impracticable in these suggestions. But they are impracticable if those who lead have no living faith in nonviolence. If they have not, the sooner nonviolence is removed from the Congress vocabulary the better it is for the Congress and the nation. The alternative is certainly not unadulterated violence. The Congress is the only political organization in the world which has, at my instance, adopted unadulterated nonviolence for the attainment of *swaraj*. It is its only sanction. I dare say that if its quality is not what it should be, it will do great harm to the nation. In the last heat we may be found to be cowards instead of brave men and women. . . . Surely there is nothing to be ashamed of in retracing our steps. If we feel that we shall not be able to displace the British power without a violent struggle, the Congress must say so to the nation and prepare accordingly. We must do what is being done all the world over—'forbear when we can, hit when we must.' If that is to be our creed or policy, we have lost 17 precious years. But it is never too late to learn and mend. Seventeen years in the life of a nation is nothing. It will go hard with congressmen, if having received the warning they do not make the choice."

* * *

**Gandhi Insists on Raising Whole Question of Nonviolence**

The issues thus raised by Mr. Gandhi in India over the proposal of organizing a peace army committed to absolute nonviolence to meet the difficult situation created by the Hindu-Moslem tension are of wider application in a world which is torn today by racial passions and rivalries.

P. OOMMAN PHILIP.

## Pacifists Seek Council's Aid

**Friends, Mennonites and Others Appeal to Church Federation—Jews Launch Campaign for European Relief**

*(Correspondence from Detroit)*

DETROIT, May 2.—A group of staunch peace advocates recently journeyed many miles to Detroit to lay before Dr. Edgar DeWitt Jones, president of the Federal Council of Churches, new and urgent reasons for a quickened conscience on world peace among the churches. These ambassadors of peace were: C. Ray Keim, professor of history, Manchester College, North Manchester, Ind.; Walter C. Woodward, editor the *American Friend*, Richmond, Ind.; Mrs. Frances Doan Streightoff, chairman International Good Will Committee, Indianapolis; Rufus D. Borman, president Bethany Biblical Seminary, Chicago; O. W. Neher, professor of biology, Manchester College; Carl J. Landes, executive secretary Mennonite Peace Society, Bluffton, O.; J. Edgar Williams, pastor First Friends Church, Detroit. The group left a petition with Dr. Jones which is to receive the attention of the executive committee of the Federal Council.

* * *

**Dr. Fisher Mourned**

With sudden shock came the death early Good Friday morning of former Bishop Frederick B. Fisher, distinguished pastor of the Central Methodist Episcopal Church. Funeral services were held for Dr. Fisher Easter Sunday afternoon in Central Church where for hours his body had reposed in state. Every available facility in Central Church's large and splendid structure was taxed far beyond capacity in an effort to accommodate the great host of friends and admirers who gathered to pay tribute to his memory.

* * *

**Consider Relation of Religion and Education**

Out of the fourth annual conference of the Michigan Religious Education Association came many interesting and arresting facts. From the counselor in religious education at the University of Michigan, Rev. E. W. Blakeman, came the statement that only about half the students at the University of Michigan know anything at all about religion. President Joseph Brewer of Olivet College voiced the opinion that his institution could render a great service to the state by imbuing the student with those virtues which are common to the Christian, Jewish and other religions. He stressed as an important aim in college training the development by a student of a mature attitude toward religion.

Father Frederic Siedenburg, executive dean of the University of Detroit, led off a symposium on the "Contribution Universities and Colleges Can Make to the Religious Life of Michigan" with the declara-

tion that the Catholic Church insists upon having its own schools because it contends that the moral and religious education of youth is paramount and "unless religion is inculcated before the student enters high school or college the task is hopeless."

* * *

### Dr. Treat to Write Life of Dr Jefferson

To Dr. Roger Eddy Treat, pastor of Bushnell Congregational Church, has come a signal honor and a challenging opportunity. Dr. Treat has been selected by the family of the late Dr. Charles E. Jefferson to write the latter's biography. Dr. Treat was for many years an intimate friend of Dr. Jefferson and is especially well qualified for his task. He expects to have the book completed by the fall of 1940.

* * *

### Jews Launch Relief Campaign

With a goal of $390,700 and with over 2,000 men and women workers including many prominent Detroiters, the Jews of our city are launching on May 8 their 1938 drive of the "Allied Jewish Campaign." In addition to lending generous assistance to the victims of oppression in Europe the quota will be allocated to budgetary needs of 52 philanthropic and communal social service organizations within and beyond Detroit. The largest financial support is given the American Joint Distribution Committee. Functioning since the outbreak of the World War, it has given service for more than 20 years in nearly 50 sections and countries in Eastern and Central Europe, Palestine, and North and South America, fighting famine, disease and poverty, and reconstructing the lives of hundreds of thousands.

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### And So Forth

Men are as moral as women according to the combined opinions of 420 Wayne University students who participated in a carefully prepared survey under the direction of the university's department of psychology. Twenty questions of moral significance were asked these men and women students, and in almost every instance they expressed a similar attitude.

Detroit's short wave radio station, W8XWJ, has instigated a new and unique program. Under the general heading "The Pastor's Study" this station brings its listeners every Sunday afternoon a round table discussion of everyday problems by a minister, a psychologist and an attorney.

Jack Ryrie Poole, son of Rev. Frederick G. Poole, educational director of the Methodist Detroit Conference has been awarded the $1,000 Edward Rector scholarship to DePauw University in recognition of his outstanding scholastic achievement.

Our city is now operating under a law which prohibits the buying, selling or exchanging of new or used motor vehicles on Sunday. The law was passed at the request of dealers and their employees.

WILLIS R. JONES.

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### E. Tallmadge Root Gives Lectures

Dr. E. Tallmadge Root, the Christian Century correspondent for New England, has recently concluded a series of lectures in Boston on the subject, "The Bible Basis for an Economy of Plenty."

# Conduct Seminar In South Africa

**Quakers from United States and England Study Race, Labor Conditions —Bishop Freeman in Philadelphia**

*(Correspondence from Philadelphia)*

PHILADELPHIA, May 3.—President and Mrs. Thomas Jones of Fisk University have sailed for Capetown to join Prof. and Mrs. Rufus M. Jones of Haverford College, who are already in South Africa, and six representatives from the London Friends Yearly Meeting—Lord Noel Buxton, Sir John and Lady Harris, J. I. Riley, M. P., of Dewsbury, a Mr. deBunsen, Stanley Brayshaw and Gilbert Ponsonby. They will visit government officials, schools, churches, clubs and welfare organizations in the Union of South Africa, the protectorates of Bechuanaland, Nysaland, Basutoland, Swaziland and the Kenya and Uganda colonies.

Examining economic, political, educational and religious forces, with their effect upon natives and in comparison with similar situations elsewhere, they will inquire whether exploitation or cooperation over a period of years produces the more satisfactory economic returns, what happens spiritually to employers and employees in proc ging labor agreements into indenture co tracts, how color bar practices and manifestations of superiority and inferiority status affect rulers and ruled.

* * *

### Friends Will Hold Six Volunteer Work Camps

Under the leadership of Homer L. Morris, the American Friends Service Committee will conduct six volunteer work camps, June 24-Aug. 19. Selected college students will participate in community projects of social significance and involving physical labor, and will discuss social and economic problems of the area with a view to understanding better conflicting American forces. At Penn-Craft, a rehabilitation project near Uniontown, Pa., Prof. and Mrs. Clarence Yarrow of New York University will have charge of the bituminous coal areas work camp to build roads, lay a water system, assist in recreational work and discuss mechanization, marketing, government control, displacement of labor and union organization. Prof. and Mrs. Walter M. Alderton of Chicago Theological Seminary will direct the TVA camp, where, under TVA engineers, a dam will be constructed for a fish-rearing pool and methods, policies and implications of the TVA discussed. Prof. and Mrs. William Simkin of the University of Pennsylvania will supervise the Michigan work camp at Flint, helping a city agency to construct a park development for recreational facilities and working with the Flint Institute of Research and Planning on research projects.

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### Seek to Understand Tension Points

At Monteagle, Tenn., Prof. and Mrs. John Culver of the University of Wisconsin will direct the Highlander work camp, assisting the Folk School to develop a new forestry and construct an athletic field and large storage cellar and considering industrial changes in the south. Prof. and Mrs. Claude Shotts of Northwestern University will take charge of the Delta work camp at Rochdale, Miss., constructing buildings, making roads, clearing Delta farm land, conducting a progressive school for children and discussing changes in the cotton economy. In a congested section of Los Angeles, Prof. and Mrs. David E. Henley of Whittier College will supervise the Los Angeles-San Pedro work camp, developing playground and recreational facilities. Girls will serve as playground counselors and with unemployed girls study factory conditions. Problems of labor and management in points of tension and conflict with diversity of races will be presented.

* * *

### City Y.M.C.A. Reorganizes Under Lester C. Haworth

Under the experienced leadership of the new general secretary, Lester C. Haworth, the Philadelphia Y. M. C. A. has been completely reorganized. Charles S. Walton, Jr., a Baptist manufacturer, has been made president, succeeding Harry E. Paisley, treasurer of the Reading Railroad and for 40 years superintendent of Trinity Evangelical and Reformed Sunday School. Andrew J. Davis, Robert Dechert, Emile Geyelin and Archie D. Swift have been elected vice-presidents. With a goal of 3,000, membership enrollment week netted nearly 3,500 new members. Although for a generation no public appeal had been made, 500 workers enlisted in this project.

Preparations are being made to raise this fall a redemption and liberation fund of one and a half million dollars to redeem the Central "Y" properties, lost last summer through foreclosure, liberate the association from all indebtedness and convert a five million liability into a three and a half million asset.

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### Bishop Freeman Addresses Federation of Churches

Bishop James E. Freeman of Washington spoke at the annual meeting of the Federation of Churches. Dr. E. A. E. Palmquist presented his 18th annual report as executive secretary. After studying south Philadelphia below Pine street and between the rivers, where no strong, prosperous white church remains, where Italian population is largest and Negro population the densest in the city, where over $58,000 is spent annually by six major denominations in missionary money, the comity committee urged areas be assigned to each denomination and a united program planned.

CHARLES DANIEL BRODHEAD.

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### Willard Shelton Resigns as Editor of Christian-Evangelist

Willard Shelton, for four years editor of the *Christian-Evangelist*, Disciples of Christ weekly, has resigned to become an editorial writer for the St. Louis *Star-Times*. Until his successor is named, Dr. George A. Campbell, pastor emeritus of the Union Avenue Disciples Church in St. Louis, is acting editor.

### Install New State Church Council Secretary

On May 19 in the Brown Memorial Church in Baltimore, Md., Rev. John W. Harms was installed as the secretary of the Council of Churches and Religious Education of Maryland and Delaware.

# Baptists Repudiate Open Membership

**Chicago Association Votes Not to Admit Church Waiving Immersion Requirement—Labor Pickets Co-op**

*(Correspondence from Chicago)*

CHICAGO, May 16.—The rapidly increasing number of churches in the Chicago Baptist Association adopting the practice of open membership (the reception of persons into membership without baptism by immersion) has, for some time, alarmed the more conservative brethren. About 18 of the stronger churches have adopted that practice, among them such leading churches as Evanston, Oak Park, Hyde Park, Englewood, Morgan Park and Wilmette. Last year, after careful study, a committee on policy recommended to the association that community churches be admitted into an affiliated relation with the association upon the fulfillment of certain conditions which would make these churches acceptable to the Northern Baptist Convention. The purpose was to make it possible for Baptists to accept responsibility for the churching of such suburban areas as might be assigned to it by the Comity Commission of the Chicago Church Federation, and, in so doing, to established churches in which non-Baptists as well as Baptists might find fellowship. The recommendation was approved after long debate.

But the more conservative churches, already galled by the presence in their midst of churches with more liberal practice, could not reconcile themselves to this new development, and all year long have been organizing to defeat it. At the annual meeting of the association, held May 9-10, in the North Shore Baptist Church, a resolution was introduced to the effect that only such churches as receive only immersed believers into membership shall be received into the Chicago Baptist Association. A whole afternoon was spent debating the issue, and, when the vote finally was taken, the motion carried by a majority of 36 votes.

* * *

**Liberal Churches Will Defy Ban**

This action, of course, leaves the churches having open or associate membership in an intolerable position. It does not, indeed, in any way affect their standing in the association. But it does tell them that they are not fit to propagate their kind, and that, if they do, their children will be considered illegitimate. Or, as one speaker put it, they are to be treated as morons and sterilized. I do not know what action will be taken, but I am quite sure that this decision will not be accepted. With the open membership churches this matter is not one merely of expediency, as the conservative brethren seem to imagine; it is a matter of conscience. And no group will be kept by a majority vote from doing what it feels in conscience bound to do.

* * *

**Jews Hosts to Christians**

On Thursday, May 5, the Chicago Federation of Jewish Congregations invited the Protestant ministers of Chicago to be their guests at an all day "Institute on Judaism" in the Palmer House. About 300 responded to the invitation and sat down with possibly 100 Jewish rabbis to the day's discussion. Unquestionably, this experience represented for many a long step toward mutual understanding. Dr. Ralph D. Wakefield, Methodist pastor and vice-president of the Chicago Church Federation, was chairman of the morning session, and Archdeacon Frederick G. Deis of the Episcopal diocese of Chicago presided at the afternoon session. Rabbi G. George Fox, president of the Chicago Rabbinical Association, extended greetings at the luncheon hour.

At the morning session Dr. Louis Finkelstein, professor in the Jewish Theological Seminary, New York, read a paper on "The Pharisees and Early Christianity," and at the afternoon session two papers were read. A paper on "Maimonides and Thomas Aquinas," prepared by Dr. Zevi Diesendruck of Hebrew Union College, Cincinnati, was read by Rabbi Joshua L. Liebman, of K. A. M. Temple. Dr. A. L. Sachar, of Illinois University, national director of B'nai B'rith Hillel Foundations, discussed "The Jew in the Modern World."

We need more such meetings. But it might be well, if such a gathering is held next year, to make it a cooperative enterprise. An annual "Institute on Judaism and Christianity" could serve a useful purpose.

* * *

**Labor Union Pickets Co-op**

In my last correspondence I reported the picketing of Kimbark House, a Chicago Theological Seminary sponsored cooperative eating house. Now the Consumers' Co-operative Services, a co-op store in Hyde Park, owned by 600 local people including many University of Chicago professors, is being picketed by the Retail Clerks Union, an A. F. of L. affiliate. It is an interesting story. The clerks are union-minded, and the co-op board has no objection whatever to the clerks joining. Two of the clerks, representing the employees, visited union headquarters a few weeks ago with the intention of joining but, when they inquired about the union's by-laws, the financial setup and the officers' salaries, and were told it was "none of their business," they decided that the whole thing was a racket and declined to join. The picketing represents an effort to compel the management of the co-op to coerce their clerks into joining the union. This situation, like too many others, is causing many sincere friends of organized labor to ask if many unions are not in fact fascist rather than democratic groups. A little housecleaning might help.

* * *

**And So Forth**

The relief situation has again become desperate. Funds are nearly exhausted and a complete shutdown of relief stations is being seriously discussed.

The largest crowd of the season, probably six or seven hundred persons, attended the May Luncheon of the Round Table to Jews and Christians, when Professor Morris L. Cohen, distinguished philosopher, spoke on "Nationalism versus Federalism." The


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trend toward nationalism, he fears, threatens repression of minority groups.

Dean emeritus Shailer Mathews, addressing the opening session of the Chicago Youth Congress in the Hotel LaSalle, expressed the hope that the youth of today would maintain its sanity and prefer intellectual cooperation to brute force in solving social problems.

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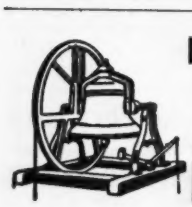

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# Churches Study Rural Problem

### 'All New England Conference' Faces Disquieting Facts—Pioneering on New Social Frontiers

*(Correspondence from New England)*

KEENE, N. H., May 13.—The most satisfactory church convention which I have ever attended is closing its four-day sessions here today. It is the "All New England Conference on the Rural Church," sponsored by the New England Town and Country Church Commission, the joint commission of six theological seminaries, the federal and home missions councils and the state councils of churches. This rural city of 14,000, a demonstration of the value of diversified industry, seat of a normal college, center of an agricultural region, encircled by hills topped by rugged Mt. Monadnock, has done its part. The Catholic mayor welcomed the gathering and relaxed parking regulations in "the widest paved streets in the world." Vested church choirs and high school chorus thrilled it with choice music. The women of four churches provided meals for 300 delegates —ministers and educators from all parts of New England. With the first evening session, the conference plunged into its sea of problems, arising from present conditions explained by 318 years of history.

* * *

**Gives Attention to Agriculture**

It was assumed that the ecclesiastical depends on the economic. "How rural is New England?" Agriculture yields $158,000,000 annually and represents an investment of $1,000,000,000. The depression, in the five years 1930-35, increased the persons living on farms from 572,000 to over 711,000—still less than 9 per cent of total population. But, no longer profitable because of the competition of the west, grains and sheep have gone. The staple product remaining, milk, competes with far away Michigan and is threatened by a "war" between producers and distributors. Market-gardening for the nearby industrial population? Yes, but that industry, beginning before the Revolution with charcoal-smelted bog-iron, today sees its textiles, shoes and tools being displaced by production in other sections. The only hope of both farming and manufacturing lies in quality and specialization. Where the people are not thrifty, can the churches thrive? What but the churches can inspire thrift and skill?

* * *

**Ominous Trends In Population**

From rural towns, from the whole section, the enterprising in each generation have gone west. In many a community there is left apathy and degeneracy. Fifty foreign races have come in to fill growing cities and abandoned farms. Two-thirds of the population in our three southern states are of foreign parentage. Now, the whole section leads the country in a declining birth rate and relative increase of the older age-groups. Charts were displayed to impress the facts. In the cities, ten parents are having only seven children; how many such generations will it take to end the race? Foreign and Catholic populations show the same trend. The children are in the country. But it is the poorer farmers of the south that have the most children. Are Americans to die out at the top? Evangelism, religious education, social reform will fail without eugenics. The duty of the fit, to have families of three to five children, must be taught. So many felt.

* * *

**Capitalism Vs. Cooperation**

"Capitalism," said its spokesman, "has made it possible to increase the world's population five times since the Pilgrims landed. If you displace it without replacing, four-fifths of mankind must die." But he admitted that cooperatives may replace it. The representative of the Home Missions Council rejoined: "Capitalism must be tested by the demand of Christianity that men live unselfishly, peacefully and creatively, and make personality sacred!" The advocates of producers' and consumers' cooperatives criticized each other's programs, and their own, by the same standard. "The attempt to get something for nothing has ruined many a cooperative." The problem of overproduction was faced. "A 2 per cent surplus depresses the price 50 per cent." "The remedy is not to cut down milk production; for the smaller product costs more per unit, requires a higher price, and thus cuts down demand. Produce more, develop demand, use surplus in by-products!" "The economy of scarcity is ending. This is a technological age." A manufacturer said: "I could let four-fifths of my employees go, and produce five times as much by machinery." How can the profit-motive survive in the new economy of plenty?"

* * *

**Pioneering On New Frontier**

The conference heard how a lady taught one community arts and crafts; now the state of New Hampshire appropriates $10,000 a year to spread the idea. Six rural churches in Connecticut combined their evening worship once a month; the result has been the union chorus, with an enthusiastic leader, trained to the best music with the aid of six sub-directors. "It has made ours the most desirable section of Connecticut." Drama and religion once went hand in hand. Drama is being revived in rural America. People are learning to act and write plays, utilizing their own history, legends and daily life. Here the west leads, but our states are developing unsuspected talent.

* * *

**Seek Unification of Protestantism**

The conference was reminded that the founders, 300 years ago, protesting against economic and social evils in England, sought to build a "Christian commonwealth" and made the church the center of every "town"; that they were learners, correcting mistakes and seeking the reunion of Protestants. Their ideals are being fulfilled in the "social gospel" and the cooperation which alone can realize it.

EDWARD TALLMADGE ROOT.

# Turkey Ratifies Pact with Egypt

### Minister's Visit Cements Friendship—Hold Important Congress on Agricultural Development

*(Correspondence from the Near East)*

ISTANBUL, April 30.—Early this month the Turkish foreign minister Dr. T. R. Aras went to Egypt officially for the exchange of the instruments of ratification of the Turko-Egyptian treaty of friendship and establishment signed last year at Ankara, but in fact his voyage has been important mainly as a gesture of friendship toward a country whose king and aristocracy are of Turkish stock, and with which there exist so many bonds past and present.

Several foreign papers reflected the idea that Turkey's object has been to win Egypt as an adherent to the Saadabad Oriental pact arranged by Turkey, Iraq, Iran and Afghanistan.

Although the very essence of that pact, which is to protect its members against any foreign political intrusion and to maintain peace among themselves, is necessarily part of Egypt's foreign policy, there has been nothing on record showing that Egypt is likely to enter the pact in the very near future. It may, in this connection, be interesting to quote the following passage from an article published by the well known Turkish journalist, Mr. Ahmet Shukru Esmer, in the semi-official *Ulus:* "We do not know whether the Saadabad pact will be mentioned in the course of the Turkish foreign minister's visit to Cairo. We do not know, either, what Egypt's attitude with regard to that pact may be. But, if there is one thing we do know, it is that, whether Egypt officially enters the pact or not, she will, when establishing the direction of her foreign policy, act as if she were a member of the pact. There is no possibility and no probability of her acting otherwise. For the Saadabad pact is an instrument signed for the purpose of reinforcing peace and security in the Near East. And it is because Egypt can be only an element of peace and security in the Near East, that we consider her as a natural member of the pact."

* * *

**Congress to Stimulate Agricultural Progress**

Considerable interest is being focused on the great agricultural congress soon to be held at Ankara, meant to be the starting point of a new vigorous agricultural development.

Following the impulse given by Atatürk in his message of November 1, 1937, various commissions are busily at work preparing bills for the execution of the general principles laid down by him, while one of Turkey's ablest economists and a former commercial attaché in London, Mr. Faik Kurtoglu, has been placed at the head of the ministry of agriculture.

All governors have been instructed to submit reports on the main agricultural produce in their provinces and to communicate the views held by public opinion regarding the best means of developing agriculture.

At the same time, the minister of agriculture has ordered that all previous reports, namely, those prepared by the American specialists who made a survey in Turkey a few years ago and those of all Turkish and foreign experts attached to the ministry, be printed and bound together in volumes to be distributed among the delegates to be convened at the congress.

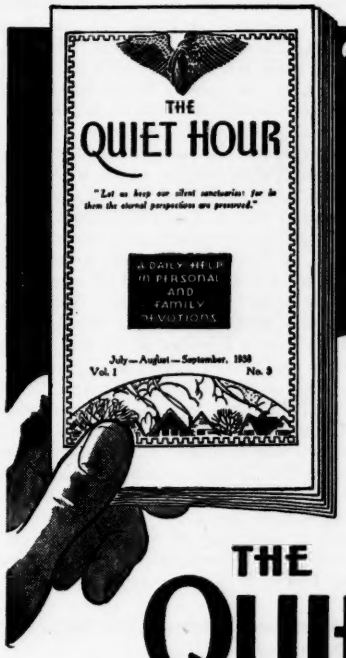
Simultaneously with the questions relating to the promotion of agriculture, the bills under preparation are concerned with the erection of silos and also with the manufacture of agricultural equipment and of fertilizers.

As far as cotton growing is concerned it is hoped to increase Turkish production to 600,000 bales per annum.

* * *

**Turko-Greek Friendship Prospers**

Scarely had Dr. T. R. Aras returned from Egypt than he left again together with the Turkish prime minister, Jelal Bayar, this time for Greece, where they signed the new Turko-Greek treaty which had already been initialed at Ankara a few months before. Turks and Greeks are vying with each other in their efforts to offer the most cordial reception to each other's statesmen, and that offered at Athens to the Turks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appears to have excelled anything that has been done in the past. Turks and Greeks proclaim—and there is nobody able to deny it—that their mutual good will has given the most striking example in world history of the possibility of turning hereditary enmity into a close association for the maintainance of peace and security.

* * *

**Earthquakes Do Wide Damage**

The earth has been trembling in Anatolia for the past fortnight, and convulsions, though much abated, are expected still to continue for some 20 days longer.

The main zone was around Kirshehir southeast from Ankara. There 4,000 out of 6,700 houses were destroyed, involving the loss of 148 lives. The second and third zones are between Yozgat and Caesarea, and farther. The total of destroyed houses on the whole now exceeds 6,000. The losses in human life were heavy only at the beginning, as the terrified population immediately took to the open air, preferring to camp in tents.

To assist the population, all government officials are subscribing to the extent of 2 per cent of their monthly salary, and a public subscription at Istanbul and other towns has already yielded important sums.

* * *

**Cosmopolitan Istanbul Has Few Foreigners**

So much has been said about cosmopolitan Istanbul, that very few people are aware of the fact that Turkey has one of the smallest proportions of foreign residents.

According to very recent statistics, that proportion is 3.5 per thousand for the men, and 3.15 per thousand for the women. The total of foreigners is only 53,546.

Of the 27,723 men of foreign nationality, one-half are engaged in trade and industry. Others occupy salaried positions, or exercise liberal professions. A few live on their income.

Greeks and Italians rank first among foreign nationals.

* * *

**Bill Will Outlaw Bargaining**

Bargaining, which in the Near East is both a deep-rooted custom and a subtle art, is to disappear from Turkish daily life.

Under a bill now under preparation, bargaining will be forbidden in the various retail trades. All prices will have to be affixed in a manner conspicuous to the buyer, and the seller will not, under pain of heavy fine, imprisonment, or both, be allowed to sell the goods at a price either above or below that which the buyer may thus assume is the correct one.

The explanatory statement stresses the harm done by bargaining to the buyer in general, and especially to the buyers who do not possess that art. Comparison between prices, besides, will permit better purchases and thus lead to a reduction in the cost of living.

The abolition of bargaining, it is further stated, is of considerable social importance, as it will help to replace distrust and the fear of being cheated by a greater amount of trust and security among citizens.

But it is probable that numbers of tourists returning after this law has gone into effect, will wonder whether they are in Turkey.

E. Gueron.

# Will Hold Social Action Forums

**Meetings Scheduled in Connection with Presbyterian General Assembly— LaGuardia Addresses Church Groups**

*(Correspondence from New York)*

New York, May 16.—John Paul Jones, pastor of the Union Church of Bayridge, Brooklyn, and president of the Presbyterian Fellowship for Social Action, has arranged to have Homer Martin and others address a series of forums to be held in conjunction with the General Assembly of the Presbyterian Church in Philadelphia. Mr. Martin will open the series at 10 P.M., Friday, May 27, in the Asbury Methodist Church near the convention grounds, speaking on labor and the C.I.O. Saturday at 9 P.M. Arthur Garfield Hayes will speak on "Let Freedom Ring"; Sunday at 6 P.M. Norman Thomas talks on "Must America Fight?"; Monday at 10 P.M. Elmer Anderson Carter, editor of *Opportunity* and recently appointed by Governor Lehman as the only Negro on the appeal board of unemployment insurance cases in New York, will speak on "Brotherhood in a White Man's Country"; and Tuesday at 10 P.M. Hubert Herring and James Myers share the topic, "Strategy of Social Action Groups."

The Fellowship for Social Action hopes to promote fair-minded discussion of the questions which stirred up so much excitement at the Episcopal General Convention in Cincinnati last fall. David W. Moody, moderator of the Presbyterian New York synod, is chairman of the executive committee of the fellowship, and Shubert Frye, King Ferry, N. Y, is secretary-treasurer.

* * *

**Presbyterians Celebrate 200 Years In New York**

Mayor LaGuardia told Presbyterians: "There are only about 65000 of you in our population of 7,000,000. We might be glad to exchange some others for you, for you carry a weight in the social services of this city all out of proportion to your numbers." He was addressing a gathering of one thousand in the Hotel Astor which was part of the four-day celebration of the 200th anniversary of the founding of the New York Presbytery. Hermann N. Morse, secretary of the board of national missions, and Charles H. Sears, general secretary of the New York City Baptist Mission Society, urged the church to become more urban minded. The celebration was opened by a solemn service in the First Presbyterian Church, at which J. V. Moldenhawer, pastor, delivered an historical address.

* * *

**Mayor LaGuardia Addresses Many Church Groups**

The versatile mayor also appeared at the diocesan convention of the Episcopal Church, of which he is a member, and urged the raising of $700,000 to complete the interior of St John's Cathedral before the opening of the world's fair. Among the many answers to the appeal letters, he said, he "found one or two people who didn't like me so well. But I was comforted in finding that there were one or two who didn't like Bishop Manning so well either."

Next the mayor addressed 2,800 men at the first annual communion breakfast of the St. George Association of the New York City police department in the Hotel Astor following a service in St. Thomas' Church. He took the petition, "Give us this day our daily bread," as the charter for his economic liberalism. The St. George Association is composed of Protestant members of the city police and fire departments who have eyed enviously the bands, parade, and publicity of the communion breakfasts of the Roman Catholic Holy Name Society.

In Brooklyn the St. George Association of the fire department also had a communion breakfast at the Hotel St. George after a service at the Church of the Holy Trinity, attended by 500 members. Everybody was gratified that Protestants turned out in such numbers. The Catholic department commissioners were glad to encourage both services as good for the boys. The problem of admitting to communion in Episcopal churches so many Protestants who had not been episcopally confirmed was solved by Episcopal authorities by not communicating any of the congregation. It was a communion breakfast without a communion. But the firemen and policemen were not particular about this nice point.

* * *

**Hague Strikes at Liberal Jewish Rabbi**

Evidence of economic influence to persuade religious leaders in Jersey City to support Mayor Hague is to be found in the notice to Rabbi Benjamin Plotkin's Congregation Emanuel to get out of the Jewish Community Center. Two of the leading officers of the center are Hague officeholders. Rabbi Plotkin had appeared in court as character witness for an anti-Hague Democrat found guilty of violating the election laws. A leading liberal, he had also spoken for free speech a year ago when Hague's campaign against the C.I.O was in full blast and again at an anti-Hague meeting a few months ago. Representatives of the center, he said, complained that his congregation was "a financial liability in that certain persons had refused to give financial support to the center because of the presence of the congregation in it." It will be remembered that Harry Noble, the Jersey City pastor who wrote other pastors asking them to support Hague's stand, is on the city payroll as chaplain of the medical center.

* * *

**Protest Military Opening Of World's Fair**

More than fifty peace leaders, among them Roswell P. Barnes, Theodore Hume, John H. Lathrop and Henry S. Leiper, have protested against the plan to open the world's fair with a military exhibition.

* * *

**And So Forth**

A beautiful memorial service to Amy Blanche Greene, former youth director of the New York Federation of Churches, was held in the Madison Avenue Presbyterian Church.

Twenty-five pastors of Fifth avenue and Park avenue churches are to gather June 1 to consider "the failure in quality and quantity of the church Sunday schools."

Bradford Young.

# Des Moines Loses Popular Mayor

**Dwight N. Lewis Distinguished for Public Service—Many Pastoral Changes —New Library at Drake**

*(Correspondence from Des Moines)*

DES MOINES, May 6.—Des Moines has just suffered a loss that seems irreparable. A week ago Mayor Dwight N. Lewis died suddenly of a heart complication, at the age of almost 69. His life career has been uniquely notable. He has been outstanding in public service of the finest sort, and for over 40 years has been a very active member of the Central Church of Christ, of which Dr. Floyd Allan Bash is now pastor. His outstanding work with the church has been his leadership for many years of a young men's class, the "Philo-Christo." "Dwight," as everybody knew him, has been a great friend of boys. He had a genius for understanding friendship. He was never married, but for many years made a home with his mother and sister. After they had passed away, he still kept the home—a modest "cottage on the hill" —and always had one or two boys in the home whom he was fathering. It is asserted that in various ways he has rendered personal help to more than 6,000 boys.

Mr. Lewis served Des Moines formerly as mayor for two terms of two years each. In 1936, he refused to be a candidate, but again this year his friends drafted him for that service and he was elected by a large majority. He had been in office about two months, and had already begun a civic reform—badly needed—which was producing a new spirit in the city, a real wave of moral reform.

The funeral service was held on May 4 at the Central Church of Christ. Dr. Bash presided. Dr. Finis Idleman of New York City, a former pastor of Central Church, was here for the funeral address. Preceding him, Mr. Robert W. Colflesh, formerly United States district attorney, spoke for the city. Mr. Colflesh is one of "Dwight's boys." The most eloquent tribute, perhaps, was a silent one—the great group of several hundred young men sitting together during the service, filing sorrowfully by the casket, and later standing as a guard of honor as the body of their beloved teacher and friend was borne from the church.

* * *

### Paul Becker Leaves University Church

Two pastoral resignations have just come as a surprise. Rev. Paul Becker has just announced his resignation as pastor of the large University Church of Christ, the mother church of Drake University. Mr. Becker was associate pastor with the late Dr. Medbury, who died very suddenly just at the close of a morning service on April 24, 1932. For nearly a year, Mr. Becker carried on the work of the church as acting pastor, and then was made pastor. For six years, Mr. Becker has carried the work on in a difficult time with fine success. He has not announced his immediate plans, but has said that he desires to serve a church of smaller membership, where personal contacts of pastor and people can be closer. University Church reports at present a resident membership of 2,061.

* * *

### Quaker Pastor Resigns

The other resignation is that of Percy M. Thomas, pastor for the last ten years of the First Friends Church of Des Moines. Mr. Thomas has had a very constructive ministry, and likewise has been active in many ways outside his parish. He has served as president of the Des Moines Ministerial Association. He has been active in the Des Moines Peace Council, is a trustee of the State Sunday School Association, and has been an active promoter of the Des Moines Council of Churches. He has likewise been prominent in his own denominational circles and is now the Presiding Clerk of the Iowa Yearly Meeting and a member of the executive committee of the Board of Christian Education of the national Five-Year Meeting. He came to Des Moines from Fairmount, Ind., where he was at that time presiding clerk of the Indiana Yearly Meeting. His immediate future plans have not been announced.

* * *

### College President Becomes Professor of Fine Arts

President Earl E. Harper of Simpson College has resigned to accept the headship of the department of fine arts at the State University at Iowa City. He has given brilliant leadership to Simpson College (at Indianola). Dr. Harper is a very accom-


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plished musician. He was one of the board of editors who brought out a few years ago the new Methodist Hymnal.

* * *

### Two Presbyterian Churches Exchange Pastors

Another pastoral change was effected some time ago in a rather unique way. For three Sundays in February, Dr. James Thompson Morday of the Cottage Grove Ave. Presbyterian Church here, and Dr. Duncan G. McLennen of the Calvary Presbyterian Church of South Pasadena, Calif., exchanged pulpits. This was with the understanding that if all worked out agreeably, they would exchange fields; and the plan was agreed on with the full understanding of both congregations and the approval of the presbytery in each church. It did work out, and everybody is happy all around. The new work begins in each place on June 19. Dr. Mordy has served here for 15 years and done a magnificent work, adding greatly to the membership of his church. He has been prominent in public affairs, and had a place of large leadership in his denomination.

* * *

### Dedicate New Library At Drake

Tomorrow afternoon, the new Cowles Library of Drake University will be formally dedicated. This was a gift from the Cowles Foundation, established by Gardner Cowles, who, with his two sons, is publisher of the *Des Moines Register and Tribune*. The building and equipment cost about $200,000. The building is air conditioned and the back walls are built of glass. The special speaker for tomorrow is Harrison Craver, president of the American Library Association.

* * *

### And So Forth

At the State Teachers College, Cedar Falls, a tempest rages in a teapot. Dr. Harold A. Bosley has resigned as religious director. The fundamentalist element in the state is bringing strong pressure to bear to insure that the new director shall be to their liking. And they are further insisting that the community church organization of the college shall be discontinued.

The Lutherans have found it advisable to discontinue their children's home at Stanton, Ia., and will carry on their child welfare work in other ways.

Last night, the much mooted film, "The Birth of a Baby," began an indefinite run in Des Moines. This has been banned in some states, and in others is shown under strict limitations. The writer and his wife were guests at a preview attended by about 700, representing schools, hospitals, parent teacher organizations, medical and nursing units, the ministerial association, etc. The film is marvelously well done and has great educational value. This pastor plans to say to his congregation on Sunday morning (Mothers' Day) that he hopes all the young people will see the picture, and to recommend that 'mothers attend with their daughters. WARREN C. TAYLOR.

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### Pittsburgh Planetarium To Be Built

Due to the generosity of the Buhl Foundation, Pittsburgh has been presented with $750,000 for the building of a thoroughly scientific planetarium. Ground has been broken and the construction is under way.

# British Resigned To New Taxes

**Accept Increase Reluctantly—Italian Agreement Under Attack—Dick Sheppard Social Center**

*(Correspondence from England)*

LONDON, May 10.—Last week I had just time to refer to the budget. Since then there has been opportunity for the House of Commons and the press to digest the proposals of Sir John Simon. They have been received without signs of any fierce rebellion, but without any enthusiasm. There was genuine surprise on the part of businessmen that the chancellor had resorted to new taxation; they are afraid that he may have exceeded the limit beyond which taxation ceases to be profitable because what it takes with one hand, it loses with the other.

The critics of the Opposition have made the most of the weak points in the budget. They have said that these questions of revenue cannot be separated from questions of policy, and they declare that the government policy is weak and vacillating. There is no likelihood of any revolt in the ranks of the government supporters; they will grumble, and assent. "Honest," "realistic" are the adjectives which are applied to the budget by the supporters of the chancellor.

* * *

**Income Tax Increase Affects Only Few**

Since the extra 6d will not make much difference to the greater number of income taxpayers, there will not be much popular indignation. The extra tax on tea, 2d in the pound, will not be welcome among the poor, for whom tea is the favorite beverage (in England the proportions of tea to coffee used are almost exactly the reverse of those which are found in America); but the mind of our people is too much absorbed with other matters to be troubled greatly by this tax.

* * *

**Liberals and Labor Attack Italian Agreement**

The Italian agreement has been accepted by the Commons, after a debate in which there was much plain speaking. Both Mr. Morrison for Labor and Mr. Lloyd George spoke scathingly of the agreement. Mr. Attlee said that we had passed through a year of humiliation. The government through its spokesmen declared that this was in no sense an alliance directed against other powers. "The government's wish was to clear away all disagreements and clear the ground so that the plant of peace might grow."

The other agreement, that with Eire, has received a welcome from all sides.

* * *

**Propose New Council Of Churches**

Today there is published a pamphlet with the title, *The Christian Faith and the Common Life*. It is sponsored in its main outline by a large number of leaders in the Christian churches, and it is now submitted to the churches for their approval. It will be best understood as a sequel to the conferences at Oxford and Edinburgh last year. The first part of the pamphlet gives a brief and masterly survey of the situation which meets the churches in the present hour. "The test of the church's understanding of the new situation and the sincerity of its response to the new demands lies in action."

This action must be a venture of the churches themselves; the churches must have an appropriate instrument for carrying out their purpose. If an experiment is to be made it must be under definite and responsible direction. A council must be formed, but that in itself would not be enough. What is needed is "the provision of a living force of persons, whose task it would be to make it possible for hundreds or thousands of other persons to do what


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they could not otherwise do and to be what they could not otherwise become."

* * *

### Duties of the Council

After a detailed examination of the lines of activity, which will not be unfamiliar to readers of the "Oxford" and "Edinburgh" books, the character and functions of the proposed council are described. It will help to rebuild bridges between the Christian understanding of life and the ordinary activities of men; will provide means of consultation between the churches; will cooperate with the World Council of Churches, if that is formed. It is suggested that 14 members of the council shall be chosen from the churches, and these shall have power to co-opt ten additional members. To carry through this important proposal £10,000 a year will be needed.

Everything would depend upon the staff which this council appointed. It is suggested that six or eight officers possessing differing kinds of experience would be required. Only work of a first-class quality is of any use. It is not the purpose of those who advocate this proposal to reinforce the work of the churches by the services of a number of specialists, but that through them provision shall be made "to evoke the largest and richest contribution of many creative minds."

* * *

### Establish Dick Sheppard Social Center

At 52 A, Queensway, Bayswater, which is in the West of London, the Peace Pledge Union has opened a center named after Dick Sheppard. In the basement of the building there was formerly a shady night club. It is remarked how Dick would have gloried in the transformation scene—"night club to pacifist center." There are still signs on the walls of its previous occupants. Today for its new life over the door is a sign executed by that great artist, Eric Gill.

There will be room for meetings, debates, dramatic performances in miniature, and later it is hoped to establish a book shop. This center shows that the Peace Pledge Union is facing these days of testing with courage and resource.

* * *

### 'The Zeal of Thy House' Ends London Run

This play by Miss Dorothy Sayers has come to the end of its run. I did not see it till the last night but one; but I am very glad not to have missed this play. I had read it more than once, and wondered how it would come out on the stage. I thought it remarkably effective, and the strength and beauty of its lines were not lost. The play is in its verse not in the least parallel to *Murder in the Cathedral;* but it is no less a bold and defiant treatment of a spiritual issue. Mr. Eliot was concerned to show the real character of temptation; Miss Sayers deals with the last defense of pride in the soul. Both are not in the least disposed to thin down the Christian faith; they rather glory in it.

* * *

### And So Forth

The one encouraging sign in a depressing return of road accidents for 1937 is that fewer pedestrians were killed in that year than in any of the past ten years. There were 3,002 pedestrians killed; but the total number of fatal accidents was 6,433, and the number killed, 6,633, an increase of 7% upon the total of 1936. There was, however, a small reduction in the number of persons injured—226,402, a decrease of 1,411.

The rule that cabinet ministers shall not take part in by-elections has been rescinded by the government. No one seriously objects to the change. "Let them all come!" said the leader of the Liberals.

The British and French statesmen who met last week profess themselves satisfied and even delighted by their conference together. It is understood to have brought about an understanding upon the measures to be taken for the common defense of the two nations. Both are anxious to use their good offices to avert a disaster to the peace of Europe from Czechoslovakia; both are agreed in seeking a new understanding with Italy.

There is an uneasiness in many minds upon the slowness of the rearmament program, and upon the expense which that program is causing. The new member for Ipswich roundly accuses the government of paying too high profits to armament firms. The trades unions which are invited to hasten the preparation for defense have also raised the question of these profits.

EDWARD SHILLITO.

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### International Theological Seminar

The international theological summer school, under the patronage of the Universal Christian Council for Life and Work and the University of Geneva, will again be held this year July 25-Aug. 10. The program includes courses on the main theological currents in America and Europe. The central theme is the problem of the church in its various aspects. It will be dealt with by Orthodox, Anglican and Protestant theologians, among whom the Dean of Exeter, Prof. Martin Dibelius and Professor Sommerlad from Germany, Professor Van der Leeuw from Holland and Dr. P. Barth and Dr. Thurneysen from Switzerland may be mentioned. The summer school has during the last years proved to be a highly appreciated international and interdenominational instrument for studying the theological problems underlying the ecumenical movements and has succeeded in securing the cooperation of most distinguished theologians, such as Barth, Brunner, W. A. Brown, Reinhold Niebuhr, Walter Horton, Dibelius, Macnicol, Cross, Vyscheslavzev, Father Cassian and others. Principal Richards of Lancaster and Professor W. Pauck of Chicago are expected for this summer. The seminar offers a unique opportunity to American traveling ministers and students to study important aspects of European church life and theology. A full program will be available in April and will be sent upon demand by the director, Prof. Adolf Keller, Palais Wilson, Geneva.

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### Issue Church Primer On Social Problems

An excellent primer of economics has been issued by the Council for Social Action of the Congregational and Christian Churches. It deals with unemployment and relief, farm prices, labor unions, tariffs and trade, electric utilities, consumer cooperatives and educational methods for economic issues.

# The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (13-20 years); C, children (under 13 years).

**Four Men and a Prayer**

(Richard Green, L. Young) (Fox) Starts with notable sequence of fine English family life. Military father falsely discharged and murdered by ruthless munitions maker. Four loyal sons and ubiquitous heroine, after hectic adventures, violent and ghastly bloodshed, achieve vengeance. Quality thriller.

For A, and Y: Fine of kind. C: Too strong.

**Goodbye Broadway**

(Alice Brady, C. Winninger) (Univ.) Implausible and involved comedy of mix-ups, occasionally amusing, concerning ownership of small town hotel bought by old-time vaudeville couple and which wily realtor tries to acquire. After many vicissitudes they finally turn the tables on him for happy ending.

For A: Mediocre. For Y: Rather amusing. For C: Little interest.

**He Couldn't Say No**

(Frank McHugh) (Warner) Inconsequential farce with McHugh as factory clerk who submits to engagement maneuvered by mother and daughter, until his purchase of a statue starts a lot of excitement with gangsters, resulting in his winning senator's daughter and saving senator from blackmail.

For A: Hardly. For Y: Perhaps. For C: Hardly.

**Kentucky Moonshine**

(Tony Martin, Marjorie Weaver) (Fox) Wild, hilarious farce with Ritz Brothers in frenzied rampage throughout, posing as hill-billies in hope of getting place on hero's radio program. Will amuse those who like their delirious antics, and prove exceedingly tiresome to others.

For A: Depends on taste. For Y, and C: Probably amusing.

**Let's Make a Night of It**

(June Clyde, Buddy Rogers) (Univ.) Amateurish story, naive acting, clogged with swing and crude singing. Unutterably bad taste in central situation. Waiter-hero brazenly intrudes self on Riviera cafe customers, makes love to daughter, and on to great success in London night club.

For A: Stupid. For Y: No. For C: No.

**Lonely White Sail**

(Russian, English titles) (Amkino) More "czar against good common people" stuff, clumsy and crude, but more verve and faster tempo than usual. Search, chase and escape of popular hero, Potemkin mutineer. Engaging children enliven picture. Russian culture again shows at disadvantage.

For A: Fair. For Y, and C: Little interest or value.

**Lone Wolf in Paris**

(Lederer, Frances Drake) (Columbia) Smooth story, even suspense, steady interest, simple plot. Reformed crook resumes his light-fingered ways to save crown jewels and mythical kingdom for his newly-met friend the princess. Excitement ample but not excessive. Agreeable little thriller.

For A: Fair. For Y: Good. For C: Good of kind.

**Robin Hood**

(E. Flynn, DeHaviland, Rains) (Warner) Masterpiece of historical film-making, expertly set, cast, acted and directed. Ideal technicolor subject. Consistent unified selection from myriad legends available sets story convincingly in time of Richard I. Violence not overdone. All should see it.

For A: Excellent. For Y: Excellent. For C: Excellent.

**Best Films for Adults**

Test Pilot
Jezebel
Arsene Lupin Returns
Joy of Living
Charm of La Boheme
There's Always a Woman

**Best Family Films**

Adventures of Tom Sawyer
Rebecca of Sunnybrook Farm
Gold is Where You Find It
Snow White
Mad About Music
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